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THE BRITISH PLUTARCH.

THE LIFE OF FRANCIS ATTERBURY, BISHOP OF ROCHESTER.

(A. D. 1662, to 1731.)

IN the former editions of this work the lives of ſome eminent perſons were omitted, which it has been thought proper to introduce into this new and improved edition. It has, therefore, been found expedient to make ſome little deviation from the chronological order, which could not ſo well be exactly adhered to, on account of the arrangement of the former volumes, which had particular reference to, and was naturally connected with, that view of the public tranſactions of the times which is interwoven in the work. Going back, therefore, a little in point of time, we

ſhall here give ſome account of the life of Dr. FRANCIS ATTERBURY, biſhop of Rocheſter, who was too celebrated and conſiderable a writer to be wholly omitted in a work of this kind.

This prelate was born at Milton, or Middleton Keynes, near Newport-Pagnel, in Buckinghamſhire, on the ſixth of March, 1662. He was ſon to Dr. Lewis Atterbury, who was rector of Milton, and was educated at Weſtminſter-ſchool. From thence he was removed to Chriſt-church-college in Oxford, where he ſoon diſtinguiſhed himſelf by his wit and learning. He gave early proofs of his poetical talents, in a Latin verſion of Mr. Dryden's Abſalom and Achitophel; an epigram on a lady's fan, which has been much admired, and tranſlations of two odes of Horace, both of which have uncommon merit. He took the degree of bachelor of arts in 1684, and that of maſter in 1687. In that year he publiſhed, "An Anſwer to ſome Conſiderations on the Spirit of Martin Luther, and the Original of the Reformation." Mr. Atterbury's piece was written in oppoſition to Obadiah Walker, and in vindication of Luther and the Reformation. During his ſtay at the univerſity he had a conſiderable ſhare in the famous controverſy between Dr. Bentley and the Honourable Mr. Charles Boyle, afterwards earl of Orrery, concerning the genuineneſs of Phalaris's epiſtles; and it appears that more than half of the book, publiſhed under the name of Boyle, was written by Atterbury. He was not quite ſatisfied with his ſituation at the univerſity, and thought himſelf qualified for more active and important ſcenes. In a letter to his father, dated Oxford, Oct. 24, 1690, he ſays, "As a pupil I never had a thought of parting with till I left Oxford. I wiſh I could part with him to-morrow on that ſcore; for I am perfectly wearied with this

this nauseous circle of small affairs, that can now neither divert nor instruct me. I was made, I am sure, for another scene, and another sort of conversation; though it has been my hard luck to be pinned down to this. I have thought and thought again, Sir, and for some years, nor have I ever been able to think otherwise, than that I am losing time every minute I stay here. The only benefit I ever propose to myself by the place is studying; and that I am not able to compass. Mr. Boyle takes up half my time, and I grudge it him not; for he is a fine gentleman; and while I am with him I will do what I can to make him a man: college and university business take up a great deal more; and I am forced to be useful to the dean in a thousand particulars; so that I have very little time."

His father, in return, in a letter dated the first of November following, expresses himself thus: "I know not what to think of your uneasiness. It [illegible] and favours neither of tem[illegible] consideration. I am troubled to remem[illegible] is habitual. You used to say, "When you had your degrees, you should be able to swim without bladders." You seemed to rejoice at your being moderator, and of your *quantum* and sublecturer; but neither of these pleased you; nor was you willing to take those pupils the house afforded you, when master; nor doth your lectures please, or noblemen satisfy you. But you make yourself and friends uneasy: cannot trust Providence.

"Do your duty, and serve God in your station, until you are called to somewhat better. Man's ways are not in himself, nor can all your projecting change the colour of one of your hairs, which are numbered, and a sparrow falls not to the ground without a divine oversight. What may we think

of our ſtations? You need not doubt but I could wiſh you all the great things you are capable of; but I can neither ſecure them to you nor myſelf; but muſt leave all to time and Providence. I am not wanting in pains and proſpect, and deny myſelf more in toiling and ſparing than you ever did or will do, and all I ſee to little purpoſe, when it is of no better effect with you."

It is not certainly known at what time he entered into holy orders; but, in 1693, upon the death of his father, he made application to the earl of Nottingham to ſucceed in the rectory of Milton. He did not, however, obtain the living; and being of an aſpiring temper, and tired of a college life, he reſolved to quit the univerſity, and exhibit himſelf in a more active ſcene. Accordingly making London his reſidence, he ſoon diſtinguiſhed himſelf; ſo that he was elected one of the chaplains in ordinary to king William and queen Mary, and was elected preacher at Bridewell, and lecturer at St. Bride's.

In 1694, he preached a remarkable ſermon at Bridewell chapel, before the governors of that and Bethlem hoſpital, on *the power of charity to cover ſin*, to which Mr. Benjamin Hoadly, afterwards biſhop of Wincheſter, publiſhed ſome exceptions. Somewhat earlier than this period Mr. Atterbury married Miſs Oſborn, a relation of the duke of Leeds, a great beauty, and poſſeſſed of a fortune of 7000l. who lived at or in the neighbourhood of Oxford.

In 1700, he engaged in the controverſy with Dr. Wake, afterwards archbiſhop of Canterbury, and others, concerning the rights, powers, and privileges of convocations. His firſt piece upon that ſubject was entituled, "The Rights, Powers, and Privileges, of an Engliſh Convocation ſtated and vindicated, in anſwer to a late book of Dr.

Wake's, entitled, The Authority of Chriſtian Princes, &c." This book appeared at firſt without the author's name; but the year following Mr. Atterbury publiſhed a ſecond edition, with his name prefixed to it, and very conſiderable additions. In this piece he treated Dr. Wake's book as "a ſhallow empty performance, written without any knowledge of our conſtitution, or any ſkill in the particular ſubject of debate; upon ſuch principles as are deſtructive of all our civil, as well as eccleſiaſtical liberties; and with ſuch aſperſions on the clergy, both dead and living, as were no leſs injurious to the body, than his doctrine"——"The very beſt conſtruction (he tells us) that has been put upon Dr. Wake's attempt by candid readers, is, that it was an endeavour to advance the prerogative of the prince in church matters as high, and to depreſs the intereſt of the ſubject ſpiritual as low, as ever he could, with any colour of truth."—"Were all Dr. Wake ſays ſtrictly true and [illegible] (adds Mr. Atterbury), yet whether the labouring the point ſo heartily as he does, and ſhewing himſelf ſo willing to prove the church to have no rights and privileges, be a very decent part in a clergyman, I leave his friends to conſider. But, when all a man advances is not only ill-deſigned, but ill-grounded, and his principles are as falſe as they are ſcandalous (as I have evidently proved his to be), there are no names and cenſures too bad, to be beſtowed on ſuch writers and their writings."

Bp Burnet wrote a piece againſt this performance of Atterbury's relative to the rights of convocations; wherein he obſerves, "that he had ſo entirely laid aſide the ſpirit of Chriſt, and the characters of a Chriſtian, that, without large allowances of charity, one can hardly think that he

did once reflect on the obligations he lay under to follow the humility, the meekneſs, and the gentleneſs of Chriſt. So far from that, he ſeems to have forgot the common decencies of a man, or of a ſcholar." His lordſhip adds, that "A book written with that roughneſs and acrimony of ſtyle, if well received, would be a much ſtronger argument againſt the expediency of a convocation, than any he brings or can bring for it."

Dr. Wake, in the preface to his "State of the Church and Clergy of England in their Councils, Synods, Convocations, &c." ſays, that, upon his firſt peruſal of Dr. Atterbury's book, he ſaw ſuch a ſpirit of wrath and uncharitableneſs, accompanied with ſuch an aſſurance of the author's abilities for ſuch an undertaking, as he had hardly ever met with in the like degree before." He afterwards ſays, "In my examination of the whole book, I find in it enough to commend the wit, though not the ſpirit of him who wrote it.—To pay what is due even to an adverſary; it muſt be allowed, that Dr. Atterbury has done all, that a man of forward parts and a hearty zeal could do, to defend the cauſe which he has eſpouſed. He has choſen the moſt plauſible topics of argumentation; and he has given them all the advantage, that either a ſprightly wit, or a good aſſurance, could afford them. But he wanted one thing; he had not truth on his ſide: and error, though it may be palliated and by an artificial manager, ſuch as Dr. Atterbury without controverſy is, be diſguiſed ſo as to deceive ſometimes even a wary reader, yet it will not bear a ſtrict examination. And accordingly I have ſhewn him, notwithſtanding all his other endowments, to have deluded the world with a mere *Romance*; and, from the one end of his diſcourſe to the other, to have delivered a hiſtory, not of what

was really done, but of what it was his intereſt to make it believed had been done.'"

But Mr. Atterbury's zeal for the high claims of the church gave ſo much ſatisfaction to the lower-houſe of convocation, that they returned him their thanks for his book in 1701; and the univerſity of Oxford alſo conferred on him the degree of doctor in divinity, by diploma, without performing exerciſes, or paying fees. Before this he had alſo been inſtalled archdeacon of Totneſs, being promoted to that dignity by Sir Jonathan Trelawny, then biſhop of Exeter. The principles of that prelate, both reſpecting church and ſtate, were extremely ſimilar to thoſe of Dr. Atterbury, who, therefore, frequently correſponded with him concerning the tranſactions of the convocation. In one of Atterbury's letters to the biſhop is the following paſſage: "Things go not well here: the ſpirit of moderation prevails to an immoderate degree, and the church is dropped by conſent of both parties. Carſtairs, and the agent for the Iriſh Preſbyterians, are more familiarly ſeen, and more kindly received, at the levées of ſome great miniſters (who are called our friends) than honeſter men." In another letter, dated March 11, 1700-1, Dr. Atterbury ſays, "Dr. Jane has taken the chair in the committee for inſpecting books written againſt the truth of the Chriſtian religion. We ſat today, and ſeveral books were brought in to be cenſured, and an extract from one Toland's "Chriſtianity not myſterious" laid before us. Dr. Jane is very warm in it, and moved, that we might ſit *de die in diem* till we had finiſhed our buſineſs. I bring in to-morrow a book of one Craig, a Scotchman, chaplain to the biſhop of Sarum (Dr. Burnet), to prove, by mathematical calculation, that, according to the proportion of the probability of hiſtorical

torical evidence, in such a space of time (which he mentions), the Christian religion will not be credible. It is dedicated to the bishop. We have made a previous order, that nothing done in this committee shall be divulged till all is finished; and, therefore, I must humbly beg your lordship to keep these particulars secret."

Upon the accession of queen Anne, in 1702, Dr. Atterbury was appointed one of her chaplains in ordinary; and about this time he was engaged, with some other learned divines, in revising an intended edition of the Greek Testament, with Greek scholia, collected chiefly from the fathers, by Mr. Archdeacon Gregory. He also published several other pieces relative to the rights and powers of convocations. In 1703, when Dr. Hooper, dean of Canterbury, was nominated to the bishoprick of St. Asaph's, Dr. Atterbury wrote in the following terms to his friend bishop Trelawny: "If the dean of Canterbury be made bishop with a design to give him the chief hand in the administration of ecclesiastical affairs (as is supposed, and as indeed the circumstances of his advancement seem to shew for that fought him, and not he it; and my lord treasurer wrote a letter to him, telling him it was the queen's command that he should take it; and necessary in order to her affairs; and your lordship sees that he hath more favour shewed him in the commendam than ever any bishop in your lordship's time had)—If so, my lord, I am sure to be oppressed and kept under as much as if archbishop Tillotson were alive, and at the helm: for that I prepare myself, and God's will be done in it! However, let the dean of Canterbury be as great as he will, I must take the liberty to say, that it was my poor labours that made him so. For had not that book I wrote procured a convocation, and

given

given him by that means an opportunity of forming a ſtrong body of the clergy, and placing himſelf at the head of them; he could not have made it neceſſary for the crown to take notice of him, in order to bring things to a temper; but would have continued dean of Canterbury ſtill. In return for this, I know, I am to be neglected and ſacrificed, as far as he is able to bring it about: but, as long as I have your protection and favour, I will not be diſcouraged.

In another letter to the ſame prelate, dated from Chelſea, Nov. 23, 1703, Atterbury ſays, "We are to meet in convocation again to-morrow, and I will ſee if I can then put a little life into our affairs." But it appears that he was not very ſucceſsful; for in another letter, dated Nov. 26, he ſays, "We did nothing in convocation yeſterday, but only getting a day to be appointed for the ſitting of our two committees of books and grievances. We who met were but few; about fifteen on our ſide, and two or three on the other; all diſpirited, and ſtaring one upon another: not a man from Oxford, but the prolocutor alone." In another letter, dated the 9th of December following, he ſays, "On Wednesday were carried up two papers to the biſhops; one, a general repreſentation about the miſchievous books lately publiſhed; the other, a requeſt to join with them in preparing a bill for the more ſpeedy and effectual levying of rates for the repair of churches." In another letter, dated the 30th of the ſame month, he complains, that Dr. Hooper, the new biſhop of St. Aſaph, acted in ſuch a manner as evinced him to be his enemy. "He leaves," ſays he, "no ſtone unturned to miſchief me. His converſation with two conſiderable men hath come to my knowledge, wherein I was repreſented as a man that wanted temper and diſcre-

tion, and as fond of my own opinions, and ... to be countenanced in any degree? lest I ſhould be enabled by that means to be more troubleſome. God forgive him! It is a very ill return for my making that ſcuffle which ſet him at the head of the lower clergy, and, conſequently, made him what he is now."

In another letter to biſhop Trelawny, dated Cheliſea, Jan. 6, 1703-4, Dr. Atterbury ſays, "The convocation of Ireland will act upon the 11th, and in the firſt place addreſs the queen, thanking her for *reſtoring* their rights, and in other words that imply it to be matter of juſtice, rather than favour. They will alſo make a declaration in behalf of the divine right of epiſcopacy, and their biſhops will unanimouſly ſubſcribe it; which will be a decent reproach to ours, who decline joining in that declaration."

As archdeacon of Totneſs, Dr. Atterbury addreſſed ſeveral viſitation-charges to the clergy of that archdeaconry; and in one of theſe, delivered in 1703, is the following paſſage: "Thoſe men who take pleaſure in traducing their brethren have endeavoured to expoſe thoſe of them who appeared ſteady in this cauſe, under the invidious name of High Churchmen. What they mean by that word, I cannot tell. But if an high churchman be one who is for keeping up the preſent eccleſiaſtical conſtitution in all its parts, without making any illegal abatements in favour of ſuch as either openly oppoſe or ſecretly undermine it; one who though he lives peaceably with all men of different perſuaſions, and endeavours to win them over by methods of lenity and kindneſs, yet is not chargeable and moderate enough to depart from the eſtabliſhment (even while it ſtands bound by law), in order to meet them half way in their opinions and practices;

practices; one, who thinks the canons and rubrick of the church, and the acts of parliament made in favour of it, ought ſtrictly to be obſerved and kept up to, all they ſhall, upon a proſpect of a thorough compliance from thoſe without (if ſuch a caſe may be ſuppoſed), be releaſed, in any reſpect, by competent authority: I ſay, if this be the character of an high churchman (how odious a ſound ſoever that name may carry), I ſee no reaſon why any man ſhould be diſpleaſed with the title, becauſe ſuch an high churchman is certainly a good Chriſtian, and a good Engliſhman."

He alſo ſays, in the ſame charge, "The more obſtructions we find towards exerting the ſynodical power of the church, the more reaſon we have to make inferior juriſdictions uſeful; and to do all that we can, in our ſeveral places and ſtations, to preſerve the poor remains of church-diſcipline we enjoy in their due life and vigour, ſince we are not at preſent able either to retrieve what is loſt, or enforce what is left by new ſanctions; a work which deſerves the beſt wiſhes and aſſiſtances of every man who has a zeal for the intereſt of religion, and for the honour and authority of the church of England."

In October, 1704, Dr. Atterbury was advanced to the deanery of Carliſle. About two years after this he had a diſpute with Mr. Hoadly, concerning the advantages of virtue with reſpect to the preſent life; and ſome time after he engaged in a freſh diſpute with him concerning the doctrine of paſſive obedience. In 1707, his friend Sir Jonathan Trelawny appointed him one of the canon reſidentiaries of the cathedral of Exeter; and he was afterwards made preacher of the Rolls chapel. In 1708, he publiſhed in one volume, 8vo. fourteen ſermons, which he dedicated to his friend biſhop Trelawny.

At the beginning of the year 1709, he appears to have been greatly offended because the queen had prorogued the convocation. Dean Swift, in one of his letters written at this period, says, "As for the convocation, the queen had thought fit to prorogue it, though at the expence of Dr. Atterbury's displeasure, who was designed their prolocutor, and is now raving at the disappointment."

In 1710, came on the famous trial of Dr. Sacheverell, whose speech was generally supposed to have been drawn up by Dr. Atterbury, in conjunction with Dr. Smalridge and Dr. Freind. The same year, Dr. Atterbury was chosen prolocutor of the lower-house of convocation, and had the chief management of affairs in that house. In 1711, a committee was appointed to draw up a representation of the present state of the church, and of religion in the nation; and, after some heads were agreed upon, Burnet says, that "Atterbury procured that the drawing-up of this might be left to him: and he drew up a most virulent declamation, defaming all the administrations from the time of the Revolution. Into this he brought many impious principles and practices, that had been little heard of or known, but were now to be published, if this should be laid before the queen." The lower house, he adds, agreed to Atterbury's draught; but the bishops laid it aside, and ordered another representation to be drawn in more general and more modest terms.

In the Representation of the State of Religion, drawn up on this occasion by Atterbury, of which Burnet speaks, are the following passages: "We cannot, without unspeakable grief, reflect on that deluge of impiety and licentiousness which hath broke in upon us, and overspread the face of this

church

church and kingdom, eminent in former times for purity of faith and ſobriety of manners.

"The ſource of theſe great evils, as far back as we have traced it, ſeems to have been that long, unnatural rebellion which looſened all the bands of diſcipline and order, and overturned the goodly frame of our eccleſiaſtical and civil conſtitution.

"The hypocriſy, enthuſiaſm, and variety of wild and monſtrous errors, which abounded during thoſe confuſions, begat in the minds of men (too eaſily carried into extremes) a diſregard for the very appearances of religion, and ended in a ſpirit of downright libertiniſm and prophaneneſs, which hath ever ſince too much prevailed among us. It was, indeed, checked and kept under for a time, by the legal reſtraints laid on the preſs, and by the juſt dread of Popery which hung over our heads: but as ſoon as theſe fears were removed, and theſe reſtraints were taken off, it broke out with the greateſt freedom and violence.

"We forbear to wound your pious ears by a particular mention of thoſe many blaſphemous paſſages which have been publiſhed from the preſs. Nevertheleſs, in diſcharge of the truſt repoſed in us by your Majeſty, we think ourſelves obliged to lay before you ſome account of the various ſteps taken to undermine the foundations of Chriſtianity, and to infect the minds of your people with Atheiſm, Deiſm, Hereſy, and every pernicious and deſtructive error.

"The diſpute with our enemies of the church of Rome (managed with ſo much honour and advantage to the church of England) was no ſooner happily ended, but other adverſaries aroſe, who openly attacked the fundamental articles of the Catholick Faith, and ſcattered the poiſon of Arian and Socinian

nian hereſies through all the parts of this [illegible] dom.

" The doctrine of a Trinity of Perſons in the Unity of the GODHEAD was then denied and ſcoffed at; the ſatisfaction made for the ſins of mankind by the precious blood of CHRIST was renounced and exploded; the ancient Creeds of the Church were repreſented as unwarrantable impoſitions, and treated with terms of the utmoſt contumely and reproach. And the divulgers of theſe wicked errors and blaſphemies proceeded with as little diſguiſe and caution as if ſome new law had been made in their favour; notwithſtanding that care had been taken, by thoſe who paſſed the Act of Indulgence, expreſsly to exclude THEM from the benefit of it.

" In defiance of this act, and of all the laws then in force, they not only owned their peſtilent errors, but ſet up for making proſelytes, by a multitude of wicked books and pamphlets, which for [illegible] years they diſperſed from the preſs, without control or diſcouragement.

" They at laſt proceeded ſo far as [illegible] to ſet up a Religious Aſſembly, where divine worſhip was publickly performed in a way agreeable to the principles of the Unitarians, and weekly ſermons were preached in defence of them.

" Nor have theſe Heretics been withheld by the public notice lately taken of their wicked poſition, from venting them anew, and with yet greater boldneſs. Even at the time when we are thus met by your majeſty's writ, and exhorted by your gracious letter, to conſult of methods for repelling ſuch impieties, a book hath been printed, wherein the Arian doctrine is avowed and maintained, and a promiſe is made of evincing the truth of it, by large and elaborate proofs, in other treatiſes from the

the ſame hand, which are ſoon to follow. To this book the author hath prefixed his name, and hath not been afraid to dedicate it to the archbiſhop, biſhops, and clergy, of this province in convocation aſſembled: being, as we have ſome reaſon to believe, ſupported in this undertaking, and encouraged to proſecute it, by the liberal contributions and inſidious applauſes of thoſe who are the determined enemies of all religion and goodneſs.

"It was by ſuch men as theſe that the Socinian tracts, when firſt publiſhed, were much countenanced and recommended: for they well knew that, the chief articles of the Chriſtian faith being once ſhaken, a way would by that means be opened, and the minds of men prepared for the attacks which might afterwards be made on Chriſtianity itſelf, and into which the Socinian controverſy ſoon was improved.

"Nor ought we among the ſeveral inſtances of infidelity and of the approaches made towards it, to omit the mention of thoſe damnable errors which have been embraced and propagated by the ſect of Quakers: who, in ſeveral of their treatiſes, in their Catechiſms and Primers, have taught the rudiments of the Chriſtian Faith in ſuch a manner, as to make it ſeem to be little more than a complicated ſyſtem of Deiſm and Enthuſiaſm.

"We pretend not to have made a full diſcovery of all the dark and ſubtle wiles by which the inſtruments of Satan have endeavoured to eſtabliſh his kingdom, and to introduce a general looſeneſs of principles and practices among us: but theſe, which we have now laid before your majeſty, are too obvious and manifeſt not to be obſerved and complained of by us.

"However, neither theſe nor any other wicked arts and methods, how craftily ſoever contrived, and

and how induſtriouſly ſoever purſued, would have met with ſo remarkable ſucceſs, had not other cauſes and circumſtances concurred to help forward the event, and favour the growth of irreligious opinions.

"Among the chief of theſe, we reckon the removal of that reſtraint which the wiſdom of former times had laid upon the preſs; and which no ſooner ceaſed, than thoſe pernicious principles, that before had been whiſpered only in corners, among the diſſolute and lawleſs, were now proclaimed in our ſtreets, and ſent abroad to pollute the minds of your majeſty's ſubjects in all parts of your dominions.

"The meaneſt and moſt ignorant of the people, who had any degree of curioſity and leiſure, were then tempted to employ it in ſearches for which they were no ways qualified; they were furniſhed every day from the preſs with objections againſt religion; and taught to doubt of those truths, which it had otherwiſe never once entered into their hearts to queſtion.

"This general liberty of the preſs happened not long after the time when, by reaſon of confuſions and diſorders that uſually attend great changes of ſtate, the reins of government were unavoidably ſlackened, and parties of men were ſuffered to expreſs their mutual reſentments, and manage their debates againſt each other, with a freedom not often permitted or practiſed in more quiet and ſettled times.

"We cannot but obſerve to your majeſty, that they who derided churches, and creeds, and miſteries, were alſo ſame who inſulted the memory, and juſtified the murder, of the royal martyr; applauded the rebellion raiſed againſt him, and have taken a great deal of wicked pains in collecting and publiſhing

ching the works of those writers who were the most declared and irreconcileable enemies to monarchy."

Hope was afterwards expressed of the great advantages which might be derived from the exercise of the powers of convocation. "Nor are we without hope," it was said, "that these our synodical assemblies, regularly and constantly held, may be one useful means of checking the attempts of profane men, and preventing the growth of pernicious errors; especially if, by the authority or intervention of such synods, some way might be found to restore the discipline of the Church, now too much relaxed and decayed, to its pristine life and vigour; and to strengthen the ordinary jurisdiction of ecclesiastical courts, now too much restrained and enfeebled: both which ends, as far as they shall appear to be subservient to the interests of religion and virtue, and no ways to interfere with the laws and liberties of our country, we do not, under the propitious influence of your majesty's administration, despair of attaining."

"But that for which we at present in most earnest and most humble manner address ourselves to your majesty is, that, by your royal interposition, an act may be obtained for restraining the present excessive and scandalous liberty of printing wicked books at home, or importing the like from abroad, in such manner as to the wisdom of your majesty and parliament shall seem most expedient: for, as we take this to have been the chief source and cause of those evils whereof we now complain; so we question not but that the removal of it would be the most speedy and effectual cure of them."

In 1712, Dr. Atterbury was made dean of Christ-church, and still continued to support very high ecclesiastical claims, and to manifest a great

zeal

zeal againſt hereſy. In a letter written by him to biſhop Trelawny, at the beginning of the year 1713, is the following paſſage: "I have received two letters, for which I am to thank your lordſhip, and will thank your lordſhip as long as I live. For though I have received many kind ones from your lordſhip, and particularly two (never like to be forgotten) wherein your lordſhip was pleaſed to beſtow the archdeaconry of Totnes and a canonry of Exeter upon me; yet permit me to ſay, my lord, that even thoſe were not more welcome than the two laſt which you were pleaſed to ſend me, and in which your lordſhip has drawn a lively picture of that zeal for the true faith of Chriſt, and for the dignity and honour of the prieſthood, which are, and ever have been, a diſtinguiſhing part of your lordſhip's character.

"I entirely agree to all your lordſhip ſays in the former part of your letter with reſpect to the blaſphemies of Mr. Whiſton and Dr. Clarke (for I cannot give the tenets even of the latter a ſofter name); and wiſh with all my ſoul it were as much in my power, as it is in my inclination, to procure any thing to be done (either in or out of convocation) that might effectually check and diſcourage them."

In June, 1713, Dr. Atterbury was advanced to the biſhoprick of Rocheſter and deanery of Weſtminſter; and was conſecrated at Lambeth on the 9th of July following. It has been ſaid, that he had in view the primacy of all England; and that his credit with the queen and miniſtry was ſo conſiderable, and his ſchemes ſo well laid, as probably to have carried it, upon a vacancy, had not the queen's death, in Auguſt, 1714, prevented him. But Dr. Warton ſays, "It was with difficulty queen Anne was perſuaded to make Atterbury a biſhop, which

at last, on the repeated importunities of lord Harcourt, who preſſed the queen to do it, becauſe ſhe had before diſappointed him, in not placing Sacheverell on the bench. After her deceaſe, Atterbury vehemently urged his friends to proclaim the pretender; and, on their refuſal, upbraided them for their timidity with many oaths; for he was accuſtomed to ſwear on any ſtrong provocation."

At the commencement of the reign of George I. Atterbury's tide of proſperity began to turn; his politics were well known; and he was coldly received at court. In return, he conſtantly oppoſed the meaſures of the court in the Houſe of Lords, and drew up ſome of the warmeſt proteſts with his own hands. Thus he went on till the year 1722, when the government, having reaſon to ſuſpect him of being concerned in a plot in favour of the pretender, he was apprehended on the 24th of Auguſt; and, after an examination before the privy-council, was committed priſoner to the Tower. He was confined in a very cloſe and rigorous confinement, and, as the adminiſtration were not poſſeſſed of any evidence ſufficient for his conviction, on the 23d of March, 1722-3, a bill was brought into the Houſe of Commons "for inflicting certain pains and penalties on Francis Lord Biſhop of Rocheſter;" a copy of which was ſent to him, with notice, that he had liberty of counſel and ſolicitors for making his defence. Under theſe circumſtances, the biſhop applied, by petition, to the Houſe of Lords, for their direction and advice reſpecting his conduct in this conjuncture; and, on the 4th of April, he acquainted the Speaker of the Houſe of Commons by a letter, that he was determined to give that houſe no trouble in relation to the bill depending therein; but ſhould be ready to make his defence againſt it, when it ſhould be argued in another

another houſe, of which he had the honour to be a member. On the 9th the bill paſſed the houſe of Commons, and was the ſame day ſent up to the Houſe of Lords for their concurrence. On the 6th of May, being the firſt reading of the bill, biſhop Atterbury was brought to Weſtminſter, to make his defence, which he did by his counſel. The proceedings continued above a week, and, on Saturday May 11, the biſhop was permitted to plead for himſelf; which he did in a very eloquent ſpeech, from which we ſhall ſelect a few paſſages. He began in the following manner:

"My Lords,

"I have been under a very long and cloſe confinement, in which I have been treated by the perſon in whoſe immediate cuſtody I was with ſuch ſeverity, and ſo great indignity, as I believe, no priſoner in the Tower of my age, infirmities, function, and rank, ever underwent: by which means, what little ſtrength and uſe of my limbs I had, when committed in Auguſt laſt, is now ſo far impaired, that I am unfit to appear before your lordſhips on any occaſion; eſpecially when I am to make my defence againſt a bill of ſo extraordinary nature and tendency.

"I mention this, at the entrance of what I have to ſay, not ſo much in the way of complaint, as excuſe; hoping that, if I ſhould fail in any part of my own juſtification, your lordſhips will impute ſuch defect to the true cauſe; not my want of innocence or arguments to ſupport it (my counſel, I thank them, have amply ſhewed that I want neither), but to the great weakneſs of body and mind, under which I at preſent labour. Such uſage, ſuch hardſhips of every kind, ſuch inſults as I have undergone, might have broken a more reſolute ſpirit, and

[illegible] much firmer conſtitution than has fallen to [illegible]y ſhare."

He afterwards ſtated the proceedings and reſolutions of the Houſe of Commons againſt him; and, ſpeaking of the pains and penalties which were to be inflicted againſt him by the bill, ſays, "The perſon thus ſentenced below to be deprived of all his preferments, to ſuffer *perpetual* exile, to be rendered *incapable* of any *office* or *employment*, or even of any *pardon* from the *crown*, and with whom no man muſt hereafter converſe, or correſpond by *letter*, *meſſage*, or otherwiſe, without being guilty of *felony*, is a *biſhop of this church*, and a *lord of parliament*; the very *firſt* inſtance of a member of *this* houſe, ſo treated, ſo prejudged, ſo condemned, *originally* in *another*, and *may* it be the *laſt!* though ſuch precedents, once ſet, ſeldom ſtand ſingle; but are apt, even without a bleſſing, to be *fruitful and multiply* in after-times! a reflection that deſerves ſeriouſly to be conſidered by thoſe who, obſerving that this caſe has never before in all its circumſtances happened, may too eaſily conclude that it will never happen again!"

The biſhop afterwards enters into a particular examination of the nature and circumſtances of the evidence againſt him, and then ſays, "Our law has taken care that there ſhould be a more clear and full proof of *treaſon* than of any *other* crime whatſoever. And reaſonable it is, that a crime, attended with the higheſt penalties, ſhould be made out by the cleareſt and fulleſt evidence. And yet here is a charge of high-treaſon brought againſt me, not only without *evidence*, but without any evidence at *all*, i. e. any ſuch evidence as the law of the land knows and allows. And what is not evidence at *law* (pardon me for what I am going to ſay) can never be made ſuch, in order to puniſh what is

paſt,

paſt, but by a violation of the law. For the [illegible] which preſcribes the nature of the *proof* required, is as much the law of the land, as that which declares the *crime*; and *both* muſt join to convict a man of guilt. And it ſeems equally unjuſt to declare any ſort of *proof* legal, which was not ſo before a proſecution commenced for any act done, as it would be to declare the *act* itſelf *ex-poſt-facto* to be *criminal*.

"Shall I, my lords, be deprived of all that is valuable to an Engliſhman (for in the circumſtances to which I am to be reduced, *life* itſelf is ſcarcely valuable) by *ſuch an evidence as this!* ſuch an evidence as would not be admitted, in any other cauſe, in any other court! nor allowed, I verily believe, to condemn a Jew in the Inquiſition of Spain or Portugal! Shall it be received againſt *me*, a biſhop of this Church, and a member of this Houſe, in a charge of high-treaſon brought in the high Court of Parliament? *God forbid!*

"My ruin is not of that moment to any man, or any number of men, as to make it worth their while to violate (or even ſeem to violate) the conſtitution in any degree to procure it. In preſerving and guarding that againſt all attempts, the ſafety and the happineſs of every Engliſhman lies. But when once, by ſuch extraordinary ſteps as theſe, we depart from the fixed rules and forms of juſtice, and try untrodden paths, no man knows whither they will lead him, or where he ſhall be able to ſtop, when preſſed by the crowd that follow him.

"Though I am worthy of no regard; though whatever is done to me may be looked upon as juſt; yet your lordſhips will have ſome regard to your own laſting intereſts, and thoſe of the ſtate; and not introduce into criminal caſes a ſort of evidence with which our conſtitution is not acquainted, and

which

which, under the appearance of ſupporting it at firſt, may be afterwards made uſe of (I ſpeak my honeſt fears) gradually to undermine and deſtroy it.

"For God's ſake, my lords, lay aſide theſe extraordinary proceedings! ſet not theſe new and dangerous precedents! And I for my part will voluntarily and chearfully go into perpetual exile, and pleaſe myſelf with the thought that I have in ſome meaſure preſerved the conſtitution by quitting my country: and I will live, wherever I am, praying for its proſperity, and die with the words of Father Paul in my mouth, which he uſed of the republic of Venice, "*Eſto perpetua!*" The way to perpetuate it is, not to depart from it. Let me depart; but let that continue fixed on the immoveable foundations of law and juſtice, and ſtand for ever."

On the 17th of March, the bill againſt the biſhop paſſed the Houſe of Lords, and ſoon after received the royal aſſent. The tenor of the act is as follows: "That after the firſt of June, 1723, he ſhall be deprived of all his offices, dignities, promotions, and benefices, eccleſiaſtical, whatſoever, and that, from thenceforth, the ſame ſhall be actually void, as if he were naturally dead; that he ſhall for ever be diſabled, and rendered incapable, from holding or enjoying any office, dignity, or emolument, within this realm, or any other his majeſty's dominions; as alſo from exerciſing any office, eccleſiaſtical or ſpiritual, whatever; that he ſhall ſuffer perpetual exile, and be for ever baniſhed this realm, and all other his majeſty's dominions; that he ſhall depart out of the ſame by the 25th of June next; and if he return into, or be found within this realm, or any other his majeſty's dominions, after the ſaid 25th of June, he, being thereof lawfully convicted, ſhall ſuffer as a felon, without benefit

benefit of clergy, and ſhall be utterly incapable of any pardon from his majeſty, his heirs, or ſucceſſors: that all perſons who ſhall be aiding and aſſiſting to his return into this realm, or any other his majeſty's dominions, or ſhall conceal him within the ſame, being lawfully convicted thereof, ſhall be adjudged guilty of felony, without benefit of clergy: that if any of his majeſty's ſubjects (except ſuch perſons as ſhall be licenſed for that purpoſe under the ſign manual) ſhall, after the 25th of June, hold any correſpondence in perſon with him, within this realm, or without, or by letters, meſſages, or otherwiſe, or with any perſon employed by him, knowing ſuch perſon to be ſo employed, they ſhall, on conviction, be adjudged felons, without benefit of clergy: and, laſtly, that offences againſt this act, committed out of this realm, may be tried within any county of Great Britain."

The bill againſt Atterbury was vigorouſly oppoſed by many members of both houſes; and particularly in the Houſe of Peers by earl Cowper, though his political principles were extremely different from thoſe of the biſhop. Indeed, whether Atterbury was, or was not, guilty of being concerned in the plot with which he was charged, the proceedings againſt him were extremely unjuſtifiable and unconſtitutional. As no proper and legal evidence was produced againſt him, they were a flagrant violation of thoſe principles of juſtice, law, and liberty, to maintain which the Revolution was effected, and the Houſe of Hanover raiſed to the throne of England.

Before the biſhop left the kingdom, he receive the following fine letter from Mr. Pope, between whom and Atterbury there was a great intimacy:

"Once

"Once more I write to you as I promiſed, and this once, I fear, will be the laſt! The curtain will ſoon be drawn between my friend and me, and nothing left but to wiſh you a long good-night. May you enjoy a ſtate of repoſe in this life, not unlike that ſleep of the ſoul which ſome have believed is to ſucceed it, where we lie utterly forgetful of that world from which we are gone, and ripening for that to which we are to go! If you retain any memory of the paſt, let it only imagine to you what has pleaſed you beſt! ſometimes preſent a dream of an abſent friend, or bring you back an agreeable converſation! But, upon the whole, I hope you will think leſs of the time paſt than of the future; as the former has been leſs kind to you than the latter infallibly will be. Do not envy the world your ſtudies; they will tend to the benefit of men againſt whom you can have no complaint, I mean of all poſterity: and perhaps, at your time of life, nothing elſe is worth your care. What is every year of a wiſe man's life but a cenſure or critique on the paſt? Thoſe whoſe date is the ſhorteſt, live long enough to laugh at one half of it: the boy deſpiſes the infant, the man the boy, the philoſopher both, and the Chriſtian all. You may now begin to think your manhood was too much a puerility; and you will never ſuffer your age to be but a ſecond infancy. The toys and baubles of your childhood are hardly now more below you, than thoſe toys of our riper and of our declining years, the drums and rattles of ambition, and the dirt and bubbles of avarice. At this time, when you are cut off from a little ſociety, and made a citizen of the world at large, you ſhould bend your talents, not to ſerve a party, or a few, but all mankind. Your genius ſhould mount above that miſt in which its participation and

neighbourhood with earth long involved it; to ſhine abroad and to heaven, ought to be the buſineſs and the glory of your preſent ſituation. Remember it was at ſuch a time, that the greateſt lights of antiquity dazzled and blazed the moſt, in their retreat, in their exile, or in their death: but why do I talk of dazzling or blazing? it was then that they did good that they gave light, and that they became guides to mankind.

Thoſe aims alone are worthy of ſpirits truly great, and ſuch I therefore hope will be yours. Reſentment indeed may remain, perhaps cannot be quite extinguiſhed, in the nobleſt minds: but revenge never will harbour there: higher principles than thoſe of the firſt, and better principles than thoſe of the latter, will infallibly influence men, whoſe thoughts and whoſe hearts are enlarged, and cauſe them to prefer the whole to any part of mankind, eſpecially to ſo ſmall a part as one's ſingle ſelf.

Believe me, my lord, I look upon you as a ſpirit entered into another life, as one juſt upon the edge of immortality; where the paſſions and affections muſt be much more exalted, and where you ought to deſpiſe all little views, and all mean retroſpects. Nothing is worth your looking back; and therefore look forward, and make (as you can) the world look after you; but take care that it be not with pity, but with eſteem and admiration.

I am, with the greateſt ſincerity, and paſſion for your fame as well as happineſs, yours, &c.

A. POPE.

On the 18th of June, 1723, biſhop Atterbury embarked on board the Aldborough man of war, and landed the Friday following at Calais. From thence he went to Bruſſels; but he afterwards left that place, and reſided at Paris, where he ſoftened the rigours of his exile by ſtudy, and by converſation.

tion and correſpondence with learned men. It appears, however that he occaſionally employed his time in a different manner: for it is proved from ſome letters, which were firſt printed at Edinburgh, in 1768, that, in 1725, the biſhop was concerned in a plot for ſtirring up a rebellion in the Highlands of Scotland, in favour of the pretender; but the ſcheme proved abortive.

The exile of biſhop Atterbury was embittered by its obliging him to be ſeparated from his daughter, of whom he was very fond, and who was equally attached to him. This lady was married to William Morice, Eſq; high-bailiff of Weſtminſter; but in 1729, though in an infirm ſtate of health, ſhe conceived an ardent deſire to ſee her father again; and accordingly ſet out when very ill, and performed with great difficulty and pain a journey and voyage from Weſtminſter to Bourdeaux, and thence to Toulouſe, where the biſhop came to meet her. She died in a few hours after their meeting. A very pathetic narrative of that event was written by Mr. J. Evans, a gentleman who accompanied Mr. and Mrs. Morice on their voyage from Dover to Bourdeaux, and from thence to Toulouſe, and who alſo wrote an exact diary of this journey and voyage, which is truly intereſting, and all which was firſt publiſhed by Mr. Nichols. Soon after his daughter's death, the biſhop wrote the following letter to Mr. Pope:

Nov. 20, 1729.

"Yes, dear ſir, I have had all you deſigned for me; and have read all (as I read whatever you write) with eſteem and pleaſure. But your laſt letter, full of friendſhip and goodneſs, gave me ſuch impreſſions of concern and tenderneſs, as neither I

can express, nor you, perhaps, with all the force of your imagination, fully conceive.

"I am not yet master enough of myself, after the late wound I have received, to open my very heart to you; and am not content with less than that, whenever I converse with you. My thoughts are at present vainly, but pleasingly, employed on what I have lost, and can never recover. I know well I ought, for that reason, to call them off to other subjects; but hitherto I have not been able to do it. By giving them the rein a little, and suffering them to spend their force, I hope in some time to check and subdue them. *Multis fortunæ vulneribus perculsus, huic uni me imparem sensi, & penè succumbui.* This is weakness, not wisdom, I own; and on that account fitter to be trusted to the bosom of a friend, where I may safely lodge all my infirmities. As soon as my mind is in some measure corrected and calmed, I will endeavour to follow your advice, and turn it towards something of use and moment; if I have still life enough left to do any thing that is worth reading and preserving. In the mean time I shall be pleased to hear that you proceed in what you intend, without any such melancholy interruptions as I have met with. You outdo others on all occasions; my hope, and my opinion is, that on moral subjects, and in drawing characters, you will outdo yourself. Your mind is as yet unbroken by age and ill accidents; your knowledge and judgement are at the height; use them in writing somewhat that they may teach the present and future times; and, if not gain equally the applause of both, may yet raise the envy of the one, and secure the admiration of the other. Remember Virgil died at 52, and Horace at 58; and, as bad as both constitutions were, yours is yet more delicate and tender. Employ not your precious moments and

great

great talents on little men and little things: but chuſe a ſubject every way worthy of you; and handle it, as you can, in a manner which nobody elſe can equal or imitate. As for me, my abilities, if I ever had any, are not what they were; and yet I will endeavour to recollect and employ them.

" ——gelidus tardante ſenectâ
" Sanguis habet, frigentque effœto in corpore vires."

However, I ſhould be ungrateful to this place, if I did not own that I have gained upon the gout in the South of France much more than I did at Paris, though even there I ſenſibly improved. What happened to me here laſt ſummer was merely the effect of my folly, in truſting too much to a phyſician, who kept me ſix weeks on a milk-diet, without purging me, contrary to all the rules of the faculty. The milk threw me at laſt into a fever; and that fever ſoon produced the gout; which, finding my ſtomach weakened by a long diſuſe of meat, attacked it, and had like at once to have diſpatched me. The exceſſive heat of this place concurred to heighten the ſymptoms: but, in the midſt of my diſtemper, I took a ſturdy reſolution of retiring thirty miles into the mountains of the Cevennes; and there I ſoon found relief from the coolneſs of the air and the verdure of the climate, though not to ſuch a degree as not to feel ſome reliques of thoſe pains in my ſtomach, which till lately I had never felt. Had I ſtaid, as I intended, there till the end of October, I believe my cure had been perfected; but the earneſt deſire of meeting one I dearly loved called me abruptly to Montpellier; where, after continuing two months under the cruel torture of a fond and fruitleſs expectation, I was forced at laſt to

take a long journey to Toulouſe; and even there I had miſſed the perſon I ſought, had ſhe not, with great ſpirit and courage, ventured all night up the Garonne to ſee me, which ſhe above all things deſired to do before ſhe died. By that means ſhe was brought where I was between ſeven and eight in the morning, and lived twenty hours afterwards; which time was not loſt on either ſide, but paſſed in ſuch a manner as gave great ſatisfaction to both, and ſuch as, on her part, every way became her circumſtances and character; for ſhe had her ſenſes to the very laſt gaſp, and exerted them to give me in thoſe few hours greater marks of duty and love than ſhe had done in all her life-time, though ſhe had never been wanting in either. The laſt words ſhe ſaid to me were the kindeſt of all; a reflection on the goodneſs of God, which had allowed us in this manner to meet once more before we parted for ever. Not many minutes after that, ſhe laid herſelf on her pillow, in a ſleeping poſture,

"—— placidaque ibi demum morte quievit."

"Judge you, Sir, what I felt, and ſtill feel, on this occaſion; and ſpare me the trouble of deſcribing it. At my age, under my infirmities, among utter ſtrangers, how ſhall I find out proper reliefs and ſupports! I can have none, but thoſe with which reaſon and religion furniſh me; and on thoſe I lay hold, and make uſe of, as well as I can; and hope that He who laid the burthen upon me (for wiſe and good purpoſes, no doubt) will enable me to bear it, in like manner as I have borne others, with ſome degree of fortitude and firmneſs.

You ſee how ready I am to relapſe into an argument which I had quitted once before in this letter. I ſhall probably again commit the ſame fault, if I continue

continue to write; and therefore I ſtop ſhort here; and, with all ſincerity, affection, and eſteem, bid you adieu, till we meet, either in this world, if God pleaſes, or elſe in another.

"A friend I have with me will convey this ſafely to your hands; though perhaps it may be ſome time before it reaches you: whenever it does, it will give you a true account of the poſture of mind I was in when I wrote it, and which I hope may by that time be a little altered."

The biſhop died at Paris on the 15th of February, 1731-2. His body was brought over to England, and interred, in a private manner, in Weſtminſter-abbey, on the 12th of May following. He had one ſon, Oſborne Atterbury, who was ordained in 1742 by biſhop Hoadly, and who, in 1746, obtained the living of Oxhill, Warwickſhire.

Biſhop Atterbury was a man of fine genius, of conſiderable learning, an elegant writer, a very able ſpeaker in parliament, and an excellent preacher. But with all theſe accompliſhments, he had other qualities of a leſs commendable nature. He was of a reſtleſs, turbulent, and ambitious diſpoſition. He was no friend to liberty, either civil or religious. Eccleſiaſtical claims were carried by him to a very great height. It is manifeſt, from his own writings, that he would have perſecuted, if he had been poſſeſſed of power; and that he was an enemy to the freedom of the preſs.

Dr. Warton ſays, "Atterbury was, on the whole, rather a man of ability than a genius. He writes more with elegance and correctneſs, than with force of thinking or reaſoning. His letters to Pope are too much crowded with very trite quotations from the claſſics. It is ſaid, he either tranſlated, or intended to tranſlate, the Georgics of Virgil, and to write the Life of Cardinal Wolſey,

whom he much reſembled. Dr. Warburton had a mean opinion of his critical abilities, and of his Diſcourſe on the lapis of Virgil. He was thought to be the author of the Life of Waller, prefixed to the firſt octavo edition of that poet's works. The turbulent and imperious temper of this haughty prelate were long felt and remembered in the college over which he preſided."

Another writer ſays, "His perſon was very well made; he had a gracefulneſs in his behaviour, and a kind of majeſtic gravity in his looks, that beſpoke him reverence whereſoever he came. His voice was not ſtrong; but there was ſomething ſo ſweet in his pronunciation, and ſo inſinuating in his addreſs, as gained him the poſſeſſion of an audience whenever he began to ſpeak: beſides this, he had a quick penetration, an exquiſite underſtanding, an eaſy comprehenſion, a ſprightly fancy and imagination, and ſolid judgement and good ſenſe, all united together."

Biſhop Atterbury's ſermons, which have great merit as compoſitions, have been publiſhed in four volumes, 8vo. The two firſt were publiſhed by himſelf in his life-time, and the two laſt were publiſhed, after his death, by his chaplain, Dr. Thomas Moore. In 1783 were publiſhed, in two volumes, 8vo. the Epiſtolary Correſpondence, Viſitation Charges, Speeches, and Miſcellanies, of biſhop Atterbury, with Hiſtorical Notes, by Mr. Nichols, who afterwards alſo publiſhed two additional volumes. The whole is a valuable collection; and we have derived much aſſiſtance from it, in the account which we have here given of this celebrated prelate.

*** *Authorities.* Biographia Britannica. Atterbury's Epiſtolary Correſpondence, 4 vols. 8vo.

THE

THE LIFE OF SIR RICHARD STEELE.

(A.D. 1676—1729.)

THIS ingenious and celebrated writer was a native of Dublin, where he was born about the year 1676. A branch of his family was poſſeſſed of a conſiderable eſtate in the county of Wexford, in Ireland; and his father, who was a counſellor at law, was ſome time private ſecretary to James, the firſt duke of Ormond. As the father was of Engliſh extraction, he carried his ſon Richard, while very young, to London, and put him to ſchool at the Charter-houſe, where he firſt contracted his intimacy with Addiſon. From the Charter-houſe he was ſent to Merton-college in Oxford, where he was admitted a poſtmaſter in 1692. He had made a good proficiency at the Charter-houſe; and at college he gave ſome ſpecimens of his abilities, and of his taſte for polite literature; he even proceeded ſo far as to compoſe a comedy; but, by the advice of a brother collegian, he was prevented from making it public. As he had a good deal of vivacity in his diſpoſition, he formed about this time a deſign of entering into the army, and accordingly left the univerſity without taking any degree. This

ſtep was highly diſpleaſing to his friends; but the ardour of his paſſion for a military life was then ſo great, that he was deaf to every other propoſal. Being thus determined to gratify his inclination at all events, and not having it in his power to obtain a better ſtation, he entered as a private gentleman in the horſe-guards; which gave ſo much offence to his friends, that he thereby loſt the ſucceſſion to a very good eſtate in the county of Wexford in Ireland.

Mr. Steele was extremely well adapted by nature to the way of life that he had choſen. His diſpoſition was remarkably gay; and he not only abounded with good-nature and generoſity, but was diſtinguiſhed by the brilliancy of his wit, and his engaging manners; nor was he by any means deſtitute of courage. Theſe qualities rendered him the delight of the ſoldiery, and procured him an Enſign's commiſſion. In the mean time, as he had made choice of a profeſſion which ſet him free from reſtraint, ſo he was eaſily led away into every kind of riotous diſſipation; and all his fine talents, and his many amiable qualities, were unhappily proſtituted in the ſervice of licentious pleaſure. But theſe revels did not paſs without ſome cool hours of reflection; and in theſe it was that he drew up, for his own private uſe, a little treatiſe, entitled, "The Chriſtian Hero;" with a deſign (as he himſelf aſſures us) principally to fix upon his mind a ſtrong impreſſion of virtue and religion, in oppoſition to a ſtronger propenſity to unwarrantable pleaſures. For even whilſt he was rioting in ſcenes of ſenſual delight, he was thoroughly convinced of the impropriety of his conduct, and conſtantly condemned himſelf for thoſe irregular gratifications which yet he had not ſufficient reſolution to renounce. The ſecret admonition of this treatiſe, however, whilſt it remained in his own hands only, was weak and ineffectual; and there-

therefore he determined to print the book, with his name, in hopes that, by thus placing himself in a new light before his acquaintance, and drawing their attention upon him, by such an open testimony against his own conduct, he might have a new check upon his passions, and might be restrained from unlawful pleasures, by the shame of appearing to know and to approve what was right and fit, at the very time that he pursued what he felt and maintained to be wrong. Accordingly he printed his Treatise, in the year 1701, with a dedication to his patron, lord Cutts, who appointed him his private secretary, and had likewise procured for him a Company in lord Lucas's regiment of Fusileers. But so direct and notorious was the contradiction between the tenour of this book, and the general course of the Author's Life, that it not only exposed Mr. Steele to much raillery amongst his acquaintance, but was attended with more unwelcome and unexpected consequences. From being esteemed a very delightful companion, he was soon reckoned a disagreeable fellow. One or two of his acquaintance thought fit to misuse him, and to try their valour upon him; and every body that he knew measured the least levity in his words and actions with the character of "The Christian Hero."

Our Author's declarations in regard to religion, instead of procuring him the esteem and favour of his companions, having subjected himself to such contemptuous and insolent treatment, he thought it necessary for him to enliven his character, and with this view he composed his Comedy called "The Fu-"neral, or Grief a la-Mode;" in which, though the incidents that move laughter be numerous, yet virtue and vice appear just as they ought. This performance was brought upon the stage the same year, where it met with a very favourable reception; but

its ſucceſs was chiefly owing to Mr. Steele's intereſt in the army, and the zeal of his fellow-ſoldiers. It is an obſervation of our Author, that, "nothing ever "makes the town ſo fond of a man, as a ſucceſsful "play;" and accordingly this recommendation, with ſome other particulars enlarged upon to his advantage, procured him the notice and regard of his majeſty; and his name, to be provided for, was (he ſays) in the laſt table-book ever worn by the glorious and immortal King William the Third. But his hopes were fruſtrated by the death of his Royal Patron.

At the beginning of queen Anne's reign, through the intereſt of the earls of Halifax and Sunderland, to whom he was recommended by Mr Addiſon, he was appointed writer of the Gazette. Soon after his promotion to this office he produced his ſecond comedy, called "The Tender Huſband;" in which he was aſſiſted by his friend Mr. Addiſon, and which was acted in the year 1704 with great ſucceſs. But his next play, "The Lying Lovers," met with a very different reception. In his other comedies, our author had ſteadily preſerved the point of morality; but in this he paid a more ſcrupulous attention to the intereſts of virtue. For being juſtly offended at the deficiency of the Engliſh ſtage in this reſpect, and at the ſame time animated by the writings of Mr. Jeremy Collier (which were then much read, and of which he profeſſed himſelf an admirer), he thought it would be an honeſt ambition to attempt a comedy that might be no improper entertainment in a Chriſtian commonwealth; and he determined to write one in all the ſeverity that Mr. Collier himſelf required. With this view he compoſed the "Lying Lovers," and brought it on the ſtage without delay. But his laudable attempt did not ſucceed: for he had the mor-

mortification to see his play immediately condemned; or, as he himself expresses it, "damn'd for its piety."

Being thus disappointed in his expectations of inculcating morality with a good effect upon the stage, Mr. Steele turned his thoughts to other vehicles of instruction; and, in the year 1709, he began to publish "The Tatler." This excellent paper was undertaken in concert with Dr. Swift, who a little before had published some humorous pieces, in the name of *Isaac Bickerstaff*, which had been so universally admired, that our author, observing an inclination in the town towards any thing that should appear under the same name, was induced to assume it, the better to recommend his lucubrations to the publick. Having at the same time secured the assistance of the writer, who had given such splendour to the name of Bickerstaff, his new work made its appearance to the best advantage, and was received with general applause.

Mr. Steele had not been long engaged in the "Tatler," before Mr. Addison, who was then in Ireland, accidentally discovering that the publication was carried on under his direction, voluntarily contributed to its support; and our author himself acknowledges, that he was indebted to this excellent friend for some of the most admirable discourses on serious subjects, and some of the finest strokes of wit and humour that are to be found in all the work. The general purpose of the "Tatler" was (as the author observes) "to expose the false arts of life, to "pull off the disguises of cunning, vanity, and affectation, and to recommend a general simplicity "in our dress, our discourse, and our behaviour." Nothing more was aimed at while Dr. Swift was concerned in it; nor did the papers rise above this design

deſign till the change of the Miniſtry, when Mr. Addiſon had leiſure to engage more conſtantly in the work; by whoſe aſſiſtance it became a greater thing than the author originally intended, and its reputation was proportionably increaſed. The air of the familiar was raiſed into the ſublime; and the moſt important ſubjects were treated with all the elegance, purity, and correctneſs, which they deſerved.

It was more than a year before he began to publiſh the Tatler when Steele married his ſecond wife. His firſt wife was a lady of Barbadoes, by whom he became poſſeſſed of a plantation in that iſland, which was eſtimated at more than eight hundred pounds a year; but it was encumbered with conſiderable debts and legacies. His ſecond wife was Mary Scurlock, daughter of Jonathan Scurlock, Eſq. of Langunnor in Wales. This lady was very handſome, and he was ſtrongly attached to her to the end of her life. In one of his letters to her when courting, he ſays, "The vaineſt woman upon earth never ſaw in her glaſs half the attractions which I view in [illegible]. Your air, your ſhape, your every glance, motion, and geſture, have ſuch peculiar graces, that you poſſeſs my whole ſoul, and I know no life but in the hopes of your approbation: I know not what to ſay, but that I love you with the ſincereſt paſſion that ever entered the heart of man. I will make it the buſineſs of my life to find out the means of convincing you that I prefer you to all that is pleaſing upon earth."

In the "Epiſtolary Correſpondence of Sir Richard "Steele," publiſhed by Mr. Nichols, in 1787, in two volumes, ſmall 8vo. are many curious letters from Steele to this lady, after they were married, from which we ſhall ſelect the following:

"My

"My dear wife, Oct. 8, 1707.

"You were not, I am sure, awake so soon as I was for you, and desired the blessing of God upon you. After that first duty, my next is to let you know I am in health this morning, which I know you are solicitous for. I believe it would not be amiss if, some time this afternoon, you took a coach or chair, and went to see a house next door to lady Bulkley's, towards St. James's-street, which is to be let. I have a solid reason for quickening my diligence in all affairs of the world, which is, that you are my partaker in them, and will make me labour more than any inclination of ambition or wealth could do. After I have implored the help of Providence, I will have no motive to my actions but the love of the best creature living, to whom I am an obedient husband.

"RICH. STEELE."

"Dearest Being on Earth, Oct. 16, 1707.

"Pardon me if you do not see me till eleven o'clock, having met a schoolfellow from India, by whom I am to be informed in things this night which extremely concern your obedient husband,

"RICH. STEELE."

"DEAR RULER, Dec. 8, 1707.

"I cannot wait upon you to-day to Hampton-Court. I have the West-Indian business on my hands, and find very much to be done before Thursday's post. I shall dine at our table at Court, where the bearer knows how to come to me with any orders for your most obedient husband, and most humble servant,

"RICH. STEELE."

"My duty to my mother."

"My

"My dear, dear wife, Dec. 22, 1707.

"I write to let you know I do not come home to dinner, being obliged to attend ſome buſineſs abroad, of which I ſhall give you an account (when I ſee you in the evening), as becomes your dutiful and obedient huſband,

"RICH. STEELE."

"Dear Prue, May 19, 1708.

Lord Sunderland's Office, Eleven o'Clock.

"I deſire of you to get the coach and yourſelf ready as ſoon as you can conveniently, and call for me here, from whence we will go and ſpend ſome time together in the freſh air in free conference. Let my beſt periwig be put in the coach-box, and my new ſhoes, for it is a comfort to be well-dreſſed in agreeable company. You are vital life to your obliged, affectionate huſband, and humble ſervant,

"RICH. STEELE."

"Dear Wife, Aug. 11, 1708.

"I have ordered Richard to take your directions, whether you will have the chariot with two or four horſes to ſet you and your friend down at your houſe, at Hampton-Court. Watts is gone over the water, and ſays ſhe has your commands to follow in the ſtage-coach. I ſhall make it the buſineſs of my life to make you eaſy and happy. Conſult your cool thoughts, and you will know that it is the glory of a woman to be her huſband's friend and companion, and not his ſovereign director. I am, with truth, ſincerity, and tenderneſs, ever your faithful huſband, "RICH. STEELE."

"Pray let the gardener put the place in order."

"Madam,

"Madam, Aug. 12, 1708.

"I have your letter, wherein you let me know, that the little diſpute we have had is far from being a trouble to you; nevertheleſs, I aſſure you, any diſturbance between us is the greateſt affliction to me imaginable. You talk of the judgement of the world; I ſhall never govern my actions by it, but by the rules of morality and right reaſon. I love you better than the light of my eyes, or the life-blood in my heart; but, when I have let you know that, you are alſo to underſtand, that neither my ſight ſhall be ſo far inchanted, or my affection ſo much maſter of me, as to make me forget our common intereſt. To attend my buſineſs as I ought, and improve my fortune, it is neceſſary that my time and my will ſhould be under no direction but my own. Pray give my moſt humble ſervice to Mrs. Binns. I write all this rather to explain my own thoughts to you than anſwer to you diſtinctly. I incloſe it to you, that, upon ſecond thoughts, you may ſee the reſpectful manner in which you treat your affectionate, faithful huſband, "RICH. STEELE."

"Madam, Aug. 13, 1708.

"I hope this will find you in good health, as I am at this preſent writing, thanks be to God for it.

"I have not only rebelled againſt you, but all the reſt of my governors, from yourſelf, whom I acknowledge to have the right of partnerſhip, to the loweſt perſon who had to do with me. I have a very juſt ſenſe of your merit, and think, when I have put you into the proper methods which you ought to follow, I ſhall be the happieſt man living in being your moſt affectionate huſband, and humble ſervant.

"RICH. STEELE."

"Dear

"Dear Prue,

Monday Morning, Aug. 16, 1708.

"I hope you have compoſed your mind, and are convinced that the methods I have taken were abſolutely neceſſary for our mutual good. I do aſſure you, there is not that thing on earth, except my honour, and that dignity which every man who lives in the world muſt preſerve to himſelf, which I am not ready to ſacrifice to your will and inclination.

"I dined yeſterday with my lord Halifax, where the *beauties in the garden* were drunk to. I have ſettled a great deal of buſineſs within theſe few days, of all which I will give you an account when we meet. I am, with the moſt ſincere affection, your obliged huſband,

"RICH. STEELE."

"I ſent you ſome tea on Friday laſt. My moſt humble ſervice to Mrs. Binns."

"Dear Prue, Aug. 28, 1708.

"The afternoon coach ſhall bring you ten pounds. Your letter ſhews you are paſſionately in love with me. But we muſt take our portion of life as it runs, without repining; and I conſider that good-nature, added to that beautiful form God has given you, would make an happineſs too great for human life. Your moſt obliged huſband, and moſt humble ſervant,

RICH. STEELE."

"Dear Prue, Sept. 8, 1708.

Two, Afternoon, Sandy-end.

"Having reached London about eleven, diſpatched what was further neceſſary after what papers Mr. Addiſon had before ſent to the preſs, I am juſt now arrived

rived here to dinner. You desire me to make submissions in my epistles, which I think is not to be insisted upon; but, if acknowledgements will satisfy you, I cannot but own to you, what you too well know, that you have a power almost sovereign over your most enamoured husband, and humble servant,

"RICH. STEELE."

"Mr. Addison is your humble servant."

It appears, from many of the letters published in this collection, that the temper of Steele and his wife were in some respects very different, which often occasioned disagreements between them. He was improvident, little attentive to his expences, and generous to a very high degree; while she was not merely prudent, but parsimonious, and too fond of money; and, though she had a valuable estate in Wales, hoarded up the greatest part of the income of it, and kept it almost entirely in her own hands.

Steele's inattention to œconomy often involved him in great difficulties. Dr. Johnson says, 'Steele, whose imprudence of generosity, or vanity of profusion, kept him always incurably necessitous, upon some pressing exigence, in an evil hour, borrowed an hundred pounds of his friend Addison, probably without much purpose of re-payment; but Addison, who seems to have had other notions of a hundred pounds, grew impatient of delay, and reclaimed his loan by an execution. Steele felt with great sensibility the obduracy of his creditor; but with emotions of sorrow rather than of anger.' Of this transaction, which Johnson has represented in a manner injurious to Addison, the following appears to be the true account. Steele had built, and inhabited for a few years, a small but elegant house adjoining to the side of the palace of Hampton-court; and to which house he

he gave the name of the Hovel at Hampton-wick. Here he lived in a manner which his finances would by no means admit; and, being much embarraſſed for money, he borrowed a thouſand pounds of Addiſon, on this houſe and its furniture, giving bond and judgment for the re-payment of the money at the end of twelve months. Addiſon found, that it would be a great benefit to Steele, to compel him to quit his houſe at Hampton. On the forfeiture of his bond, therefore, he directed his attorney to proceed to execution. The houſe and furniture were accordingly ſold; and the ſurplus Addiſon remitted to Steele, with a genteel letter, ſtating the friendly reaſon of this extraordinary proceeding, namely, "to awaken him, if poſſible, from a lethargy which muſt end in his inevitable ruin." Steele received the letter with his uſual compoſure and gaiety, met his friend as uſual, and declared, that he always conſidered this ſtep as really intended by Addiſon to do him ſervice.

The great ſucceſs, which the Tatler juſtly obtained, was highly favourable both to the intereſt and the reputation of Mr. Steele; and, during the courſe of this publication, he was made a commiſſioner of the ſtamp-duties, in the year 1710. Upon the change of the miniſtry, that ſame year, he ſided with the duke of Marlborough, the honour of whoſe eſteem and friendſhip he had for ſome time enjoyed; and when his Grace was diſmiſſed from all employments, he addreſſed a letter of thanks to him for the ſervices he had done his country, under the title of "The Engliſhman's Thanks to the Duke of Marlborough." However, as our author ſtill continued to hold his place in the Stamp-office, under the new adminiſtration, he reſtrained his pen from political ſubjects; and, having dropt the "Tatler," he formed the plan of "The Spectator," in concert with his great friend,

Mr.

Mr. Addiſon, whoſe aſſiſtance was the chief ſupport of that admirable work, which made its firſt appearance in March, 1710-11, and was continued without interruption till December, 1712, when it was diſcontinued for a while; but, being reſumed on the 18th of June, 1714, it was completed on the 20th of December, in the ſame year.

The "Spectator" was received with ſuch unrivalled approbation and applauſe, that Mr. Steele was encouraged to proſecute the ſame deſign, under a different title; and accordingly, ſoon after the Spectator was diſcontinued, he began "The Guardian;" the firſt number of which was publiſhed in March, and the laſt in October, 1713. But, in the courſe of this Paper, his thoughts took ſuch a political turn, and he gave his pen ſo free a ſcope, that ſome of his friends were diſſatisfied with his manner of conducting it; and Mr. Pope and Mr. Congreve withdrew their aſſiſtance. This, however, was no check to the ardour of Mr. Steele, who had engaged with great warmth againſt the Miniſtry, and was determined to exert himſelf to the utmoſt in his favourite cauſe. With this view he reſolved to procure a ſeat in the Houſe of Commons, at the enſuing election; for no other reaſon (as he obſerves) but to ſay more for the good of his deluded country; and, that there might be no obſtacle in his way, he immediately reſigned his office as Commiſſioner of the Stamp-Revenues, and his penſion as ſervant to his late Royal Highneſs, Prince George of Denmark, which her Majeſty had been graciouſly pleaſed to continue to him; the ſame mark of reſpect being ſhewn to the whole family of that Prince. Having taken theſe previous meaſures, he renewed his attack upon the Miniſtry; and on the 7th of Auguſt, 1713, he publiſhed his famous Letter to "The Guardian," on the demolition of Dunkirk; and, the Parliament being diſſolved

the next day, he wrote ſeveral other warm political tracts againſt the Adminiſtration.

In Auguſt, 1713, he was elected member of parliament for Stockbridge; and he ſoon after began to write "The Engliſhman," a paper publiſhed three days in a week, the firſt number of which is dated October 8, 1713. During the courſe of this publication, Mr Steele alſo publiſhed, "The Criſis, or a Diſcourſe, repreſenting, from the moſt antient Records the juſt Cauſes of the late Revolution, and the ſeveral Settlements of the Crown of England and Scotland on her Majeſty; and on the demiſe of her Majeſty without iſſue, upon the moſt illuſtrious Princeſs Sophia, Electreſs and Ducheſs Dowager of Hanover, and the heirs of her body, being Proteſtants, by previous acts of both Parliaments of the late kingdoms of England and Scotland, and confirmed by the Parliament of Great Britain. With ſome ſeaſonable Remarks on the danger of a Popiſh Succeſſor"

The publication of this piece was productive of very ſerious conſequences to the author, who had been, from the firſt aware of the danger to which it would expoſe him. The nature of the treatiſe, and the occaſion of his writing it, he himſelf explains in his "Apology;" where he tells us, that the plan of the work was firſt hinted to him by his friend, Mr More, of the Inner Temple; a gentleman well ſkilled in the laws and conſtitution of this kingdom; who, in ſome incidental diſcourſe on politicks, took notice of the inſinuations, daily thrown out, of the danger the Proteſtant ſucceſſion was in, and concluded with ſaying, that he thought Mr. Steele, from the kind reception the world gave to what he publiſhed, might be more inſtrumental towards curing the evil of diſaffection to the Houſe of Hanover than any private man in England. After much ſolici-

tation, Mr. More further obſerved, that the evil ſeemed only to flow from mere inattention to our real obligations to that illuſtrious Houſe; and, therefore, ſaid he, if the laws to this purpoſe were reprinted, together with a warm preface, and a well-urged peroration, it is not to be imagined what good effects it would have. Mr. Steele was much ſtruck with the thought, and, prevailing with Mr. Moore to put the law part of it together, he finiſhed the reſt; but he would not venture to publiſh it, till it had been ſubmitted to the inſpection of ſome other friends. "When the Criſis," ſays he, "was written hand in hand with Mr. More, I, who was to anſwer for it with my *all*, would not venture upon my own ſingle judgment; therefore I cauſed it to be printed; and left one copy with Mr. Addiſon, another with Mr. Lechmere, another with Mr. Minſhull, and another with Mr. Hoadly. From theſe corrected copies the "Criſis" became the piece it is. When I thought it my duty, I thank God I had no further conſideration for myſelf than to do it in a lawful and proper way, ſo as to give no diſparagement to a glorious cauſe from my indiſcretion, or want of judgment. I was willing to ripen the queſtion of the ſucceſſion upon my own head."

The "Criſis" was immediately attacked with great ſeverity by Dr. Swift, in a pamphlet, entitled, "The Publick Spirit of the Whigs ſet forth, in their generous Encouragement of the Author of the Criſis." But it was not till the 12th of March, 1713-14, that it fell under the cognizance of the Houſe of Commons; where, at the meeting of the new Parliament, Mr. Steele had taken his ſeat, being returned a member for the borough of Stockbridge. The probable conſequences of this election had been foreſeen by the oppoſite party, and had even been pointed

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out by the author of "The Examiner;" who, in one of his papers, obſerved, that Mr. Steele was never ſo dear to the Whigs as ſince he let them know, that he durſt inſult the Queen. "This," ſays he, "has made him their favourite; and one of their authors has made his dull panegyrick upon him already for it; while another ſet of them are to get him choſen for the next Parliament, that he may carry on his inſults there, and obtain the honour, as another of their haughty leaders has already done, of being expelled the Houſe."

The event ſhewed that this prophetick warning was not given without reaſon; for when the Parliament met, after two or three gentlemen had propoſed Sir Thomas Hanmer for Speaker of the Houſe of Commons, Mr. Steele roſe, to expreſs the ſame honourable ſentiments of that gentleman; and proceeding in his ſpeech to animadvert upon ſome recent tranſactions, he did it in a way that gave great offence to the friends of Adminiſtration, and occaſioned no ſmall commotion in the Houſe. This ſpirited behaviour was extremely unwelcome to the Miniſtry and their adherents; who therefore determined to loſe no time in endeavouring to obviate the efforts of ſo reſolute a Member. Accordingly, on the 12th of March, 1714, Mr. Auditor Foley, couſin to the Earl of Oxford, made a complaint to the Houſe of three printed pamphlets, publiſhed under the name of Mr. Steele; as containing ſeveral paragraphs tending to ſedition, highly reflecting upon her Majeſty, and arraigning her adminiſtration and government; which pamphlets being brought up to the table, Mr. Steele was ordered to attend in his place, the next morning.

Mr. Steele attending in his place, according to order, on Saturday, the 13th of March, ſeveral paragraphs in the printed pamphlets, complained of the

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day before, were read; after which Mr. Steele ſtood up, and deſired time to make his defence; which, after great debates, was granted till the Thurſday following. This day being come, and Mr. Steele appearing in his place, when the order of the day had been read, for taking the pamphlets into conſideration, Mr. Foley, the accuſer, moved, that, before they proceeded farther, Mr. Steele ſhould declare, whether he acknowledged the writings that bore his name. Mr. Steele accordingly declared, that he did freely acknowledge the pamphlets, and the ſeveral paragraphs therein, which had been complained of and read to the Houſe, to be part of his writings; that he wrote them in behalf of the Houſe of Hanover, and now owned them with the ſame chearfulneſs and ſatisfaction with which he had abjured the Pretender. A debate then ariſing upon the method of proceeding, Mr. Foley propoſed, that Mr. Steele ſhould withdraw; but it was carried, without dividing, that he ſhould ſtay and make his defence. He deſired that he might be allowed to anſwer what might be urged againſt him, paragraph by paragraph; but though he was powerfully ſupported by Mr. Walpole, General Stanhope, Lord Finch, and Lord Hinchinbroke, yet his accuſers inſiſted, and it was carried, that he ſhould proceed to make his defence *generally* upon the charge againſt him. Mr. Steele had choſen to make his appearance near the bar of the Houſe; and he mentions one circumſtance in this ſcene, that, he ſays, very much ſweetened his affliction; which was, that he had the honour to ſtand between Mr. Stanhope and Mr. Walpole, who condeſcended to take upon them the parts of his advocates; ſo that, being thus ſupported, he proceeded, with great fortitude, to make his defence; in which he was likewiſe aſſiſted by his friend, Mr. Addiſon, member for Malmſbury, who ſat near him to prompt him upon occaſion. He began

his defence with the uſual preface of beſpeaking favour to any miſtakes that might eſcape him therein; and he ſpoke for near three hours in vindication of the ſeveral heads extracted from his pamphlets, (which had been printed, and given to all the members) with ſuch temper, modeſty, unconcern, eaſy and manly eloquence, as gave entire ſatisfaction to all who were not inveterately prepoſſeſſed againſt him.

When Mr. Steele was withdrawn, it was expected, that Mr. Foley would have ſummed up, and anſwered his defence, paragraph by paragraph; but he contented himſelf with ſaying, in general, "that, without amuſing the Houſe with long ſpeeches, it was plain that the writings which had been complained of were ſeditious and ſcandalous, injurious to her Majeſty's Government, the Church, and the Univerſities; and thereupon he moved, that the queſtion ſhould be put. This occaſioned a very warm debate, which laſted till eleven o'clock at night.

The firſt that roſe in favour of Mr. Steele, was Mr. Robert Walpole, who, in a long and moſt eloquent ſpeech, went to the bottom of the affair. He ſhewed, that this violent proſecution ſtruck at the liberties of the ſubjects in general, and of the members of the Houſe in particular; he juſtified Mr. Steele on all the heads of the accuſation urged againſt him; and ſaid, he hoped the Houſe would not ſacrifice one of their members to the reſentment and rage of the Miniſtry, for no other crime than his expoſing their notorious miſmanagement; and, like a good patriot, warning his countrymen againſt the imminent dangers with which the nation in general, and her Majeſty's ſacred perſon in particular, were threatened, by the viſible encouragement that was given to the pretender's friends.

Mr. Walpole was ſeconded by his brother Horace, lord Finch, lord Lumley, lord Hinchinbroke, and

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ſome other members who ſpoke with great ſpirit in favour of Mr. Steele, and againſt the conduct of the miniſtry: But Mr. Foley, Sir William Wyndham, the Attorney-General, and ſome other courtiers, being ſupported by a great majority, ſtill inſiſted on the queſtion, ſo that at laſt it was carried by 245 voices againſt 152, Firſt, "That a printed pamphlet, intituled, *The Engliſhman*, being the cloſe of the paper ſo called, and one other pamphlet, intituled, *The Criſis*, written by Richard Steele, Eſq. a member of this Houſe, are ſcandalous and ſeditious libels, containing many expreſſions highly reflecting upon her majeſty, and upon the nobility, gentry, clergy, and univerſities of this kingdom, maliciouſly inſinuating, that the Proteſtant Succeſſion in the Houſe of Hanover is in danger under her majeſty's Adminiſtration, and tending to alienate the affections of her majeſty's good ſubjects, and to create jealouſies and diviſions among them. Secondly, that Richard Steele, Eſq. for his offence in writing and publiſhing the ſaid ſcandalous and ſeditious libels, be expelled this Houſe."

Mr. Steele, being thus expelled from the Houſe of Commons, determined to exert his talents in the way to which he had been ſo long accuſtomed; and accordingly he began to publiſh two periodical papers; the firſt of which, intituled "The Lover," appeared on the 25th of February, 1714; and the ſecond, called "The Reader," on the 22d of April following. In the ſixth number of this laſt paper, he gives an account of his deſign to write the Hiſtory of the Duke of Marlborough, from the date of his Grace's commiſſions of Captain-General and Plenipotentiary, to the expiration of theſe commiſſions; the proper materials for which hiſtory were, he tells us, in his cuſtody: but the work was never finiſhed.

He wrote, however, ſeveral political pieces at this time; and he likewiſe publiſhed a treatiſe, intituled, "The Romiſh Eccleſiaſtical Hiſtory of late Years." This, he obſerves, is no more than an account of ſome collateral and contemporary circumſtances and ſecret paſſages, joined to an account of the ceremony of the laſt inauguration of Saints, by his holineſs the pope; which account, ſays he, "gives us a lively idea of the pageantry uſed in that church to ſtrike the imagination of the vulgar, and needs only to be repeated to give any ſerious man an abhorrence of their idolatry." The deſign of this publication was to prejudice the cauſe of the pretender, which was ſuppoſed to be gaining ground in England; and there is an Appendix ſubjoined, conſiſting of particulars, very well calculated for this purpoſe.

As Steele was extremely zealous for the ſucceſſion of the houſe of Hanover, he preſented to king George I. on the 8th of April, 1715, an addreſs, which had been drawn up by himſelf, from the lieutenancy of Middleſex and Weſtminſter. He had ſome time before been appointed a juſtice of peace, and one of the deputy-lieutenants, for the county of Middleſex. On preſenting the addreſs Mr. Steele received the honour of knighthood; and he was ſoon after appointed ſurveyor of the royal Stables at Hampton-court. On the 28th of May following, being the king's birth-day, Sir Richard particularly diſtinguiſhed himſelf, by giving a ſplendid entertainment to more than 200 gentlemen and ladies. He afterwards obtained a ſhare in the patent of one of the play-houſes, which was productive of ſome conſiderable emolument to him; and he was elected member of parliament for Boroughbridge in Yorkſhire. But notwithſtanding his zeal for the houſe of Hanover, and his ſervices

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to it, he never received from the court any compenſation adequate to his merit. And as he continued to want œconomy, he was ſtill often involved in difficulties; and his behaviour on ſome of theſe occaſions had in it more of humour than of prudence. One of the inſtances of this kind, which is recorded, is the following: Sir Richard having invited to his houſe a great number of perſons of the firſt quality, they were ſurprized at the number of liveries which ſurrouded the table; and after dinner, when wine and mirth had ſet them free from the obſervation of rigid ceremony, one of them enquired of Sir Richard, how ſuch an expenſive train of domeſtics could be conſiſtent with his fortune? Sir Richard frankly confeſſed, that they were fellows of whom he would very willingly be rid. And being then aſked why he did not diſcharge them; he declared, that they were bailiffs who had introduced themſelves with an execution, and whom, ſince he could not ſend them away, he had thought it convenient to embelliſh with liveries, that they might do him credit whilſt they ſtaid.

His friends were diverted with the expedient, and by paying the debt diſcharged the attendance, having obliged Sir Richard to promiſe that they ſhould never find him again graced with a retinue of the ſame kind.

As a member of parliament, Sir Richard Steele appears always to have behaved with great public ſpirit and integrity; but this did not tend to advance his fortune, either in the reign of queen Anne, or in that of king George I. He alſo engaged in ſome projects, which were not advantageous to him. In 1717, he was appointed one of the commiſſioners for inquiring into the eſtates forfeited by the rebellion in Scotland, which appoint-

ment carried him into that part of the united kingdom, where he received from ſome of the nobility and gentry the moſt diſtinguiſhed marks of reſpect. In the following year he buried his ſecond wife, and he afterwards alſo loſt two of his children; and theſe domeſtic calamities greatly afflicted him.

In 1719, Sir Richard Steele publiſhed a Letter to the earl of Oxford, concerning a bill for limiting the peerage; which bill he oppoſed in the Houſe of Commons. He alſo wrote againſt it in a periodical paper called "The Plebeian," which occaſioned a very unpleaſant conteſt between him and his friend Addiſon, who wrote againſt him in another periodical paper called "The Old Whig."

About this time his licence for acting plays was revoked, and his patent rendered ineffectual at the inſtance of the lord-chamberlain. Sir Richard did his utmoſt to prevent ſo great a loſs; but he had the misfortune to find all his endeavours vain. This ſtroke was the more ſevere and afflicting, as it came from the hand of the ſame noble perſon to whom he had dedicated his political writings, and whoſe patronage he moſt gratefully acknowledges. This was the duke of Newcaſtle, who, when he was made chamberlain, ſent for Sir Richard Steele, and the other ſharers in the management of the playhouſe, and, in an abſolute manner, offered them a licence, and demanded a reſignation of the patent; which Sir Richard preſumed as abſolutely to refuſe: this refuſal he made in writing, and petitioned the king for his protection in the grant which he had given him. Thus the matter reſted for many months. The next moleſtation the managers received was by an order, ſigned by the chamberlain, to diſmiſs Mr. Cibber; which order they obeyed: but Sir Richard preſumed to write to the duke againſt it, expreſſing

preſſing his ſorrow that his grace would give him no better occaſion of ſhewing his duty than by bearing oppreſſion from him. This freedom produced a meſſage from his grace, forbidding Sir Richard ever to viſit him, or to write, or ſpeak to him more. Our patentee received this meſſage in a becoming manner, and immediately took occaſion from it to make his appeal to the publick. He had, a little before, formed the plan of a periodical paper, to be publiſhed twice a week, under the title of "The Theatre;" ſome numbers of which had appeared; and he now embraced the opportunity of this publication to give a particular account of the origin and progreſs of this unfortunate affair; which he did in a letter addreſſed to his grace. From this ſpirited and manly epiſtle, it appears, that when the Chamberlain perſiſted in his meaſures againſt the patentees, Sir Richard drew up a petition to the king, which he delivered in his grace's preſence; the prayer of which was, "that the petitioner might not be any way moleſted but by due courſe of law." But this petition had no effect; and the next news Sir Richard heard was the royal order revoking the patent, accompanied with an order of ſilence from the chamberlain, addreſſed to the gentlemen managing the company of comedians at the Theatre in Drury-lane, and to all the comedians and actors there. It was upon the receipt of theſe orders, that Sir Richard addreſſed his letter to the Chamberlain; but this ſtep proving as ineffectual as the reſt, he publiſhed ſoon after, "The State of the Caſe between the Lord Chamberlain of his Majeſty's Houſhold, and the Governor of the Royal Company of Comedians, with the Opinions of Pemberton, Northy, and Parker, concerning the Theatre." In this pamphlet he ſtates the account of the loſs he ſuſtained by this

proceeding, which he computes at little leſs than ten thouſand pounds. He then declares, that he never did one act to provoke this attempt; "nor," ſays he, "does the chamberlain pretend to aſſign any direct reaſon of forfeiture; but openly and wittingly declares he will ruin Steele; which," adds our author, "in a man in his circumſtances againſt one in mine, is as great as the humour of Malagene, in the comedy, who valued himſelf upon his activity in tripping up cripples.

Whilſt our author was ſinking under this perſecution from the hand of power, he was rudely attacked from another quarter. When he began his paper, called "The Theatre," he had aſſumed the feigned name of Sir John Edgar; and under that appellation he was now very injuriouſly treated by Mr. John Dennis, the noted critick, in a moſt abuſive pamphlet, intituled, "The Character and Conduct of Sir John Edgar, called by himſelf Sole Monarch of the Stage in Drury-lane; and his three Deputy-Governors; in two Letters to Sir John Edgar." To this inſult our author replied in "The Theatre;" and as the impotence of the Critick's attack was unworthy a ſerious rebuke, he treated him with his uſual gaiety and good humour.

In the midſt of theſe private concerns, Sir Richard found time to employ his pen in the ſervice of the publick, by writing againſt the South-Sea ſcheme, in the year 1720. His firſt piece on this ſubject was intituled, "The Criſis of Property;" which was ſoon followed by "A Nation a Family; or, A Plan of the Improvement of the South-Sea Propoſals." He likewiſe introduced this matter into "The Theatre;" and by his ſpirited oppoſition to that iniquitous project he greatly increaſed his reputation as a patriot.

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When our author's patent for the theatre was revoked, his friend, Sir Robert Walpole, was out of favour at court, having reſigned his place of firſt commiſſioner of the treaſury: but in the beginning of the year 1721, he was recalled to that ſtation; and Sir Richard ſoon experienced the benefit of this change, being reſtored, within a few weeks, to his former office and authority in Drury-lane.

This alteration in his circumſtances gave our author new ſpirits; and it was not long before he brought upon the ſtage his celebrated Comedy called "The Conſcious Lovers," which was acted with the greateſt applauſe. The profits of this ſucceſsful play muſt have been very conſiderable; and he publiſhed it ſoon after, with a dedication to the king, for which his majeſty made him a preſent of five hundred pounds: but, notwithſtanding this ample ſupply, it was not long before he was reduced to ſuch extremity, that he was obliged to throw his affairs into the hands of lawyers and truſtees; in conſequence of which his ſhare in the playhouſe was ſold, and a law-ſuit commenced with the other managers, which, in 1726, was determined to his diſadvantage.

His heedleſs profuſion, and utter want of œconomy, having brought our author's fortune into this ſituation, he determined, from a principle of juſtice to his creditors, to withdraw himſelf from the expences of the town, while he had yet a fair proſpect of ſatisfying all their demands. Accordingly he retired to his ſeat at Languannor, near Carmarthen, in Wales; but his good intentions were in a great meaſure diſappointed; for he had not been long in this retirement before he was ſeized with a paralytick diſorder, which greatly impaired his underſtanding; and, having languiſhed for ſome time under this deprivation of his faculties,

he died on the 21ſt of September, 1729, and was privately interred, according to his own deſire, in the church of Caermarthen.

It is juſtly obſerved of Sir Richard Steele, in the Biographia Britannica, that he was a man of undiſſembled and extenſive benevolence; a friend to the friendleſs, and, as far as his circumſtances would permit, the father of every orphan. His works are chaſte and manly; he himſelf admired Virtue, and he drew her as lovely as ſhe is. He celebrates a generous action, with a warmth that is only peculiar to a good heart. He was a ſtranger to the moſt diſtant appearance of envy or malevolence, never jealous of any man's growing reputation, and ſo far from arrogating any praiſe to himſelf from his conjunction with Mr. Addiſon, that he was the firſt who deſired him to diſtinguiſh his papers in the Spectator; and, after the death of that friend, was a faithful guardian of his fame. Sir Richard's greateſt error was want of œconomy. It is ſaid, in Cibber's Lives of the Poets, "He was the moſt agreeable, and, if we may be allowed the expreſſion, the moſt innocent rake that ever trod the rounds of indulgence."

The following character was alſo publiſhed of Sir Richard Steele ſoon after his death. "This excellent man was born to a fortune much inferior to his merits: his early life was formed in camps, and ſeaſoned to the toils of war; yet, greatly brave, and of unqueſtioned honour, his was a lettered genius, nor fond of military glory. He ſhone diſtinguiſhed, even whilſt in humble privacy; obſcured not more by his low rank in life than by his native modeſty. Here he was ſelected by the brave lord Cutts, whoſe diſcernment knew the noble genius even in a private ſoldier.

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"He had a great vivacity and ready addreſs; was diffident of his own judgement, and yielding to other men: he had fine wit and true humour; a wit which was candid and good-natured: he was always willing to do good offices, and far from being envious of merit in other men. Hence he was loved and honoured by all men. None was more happy or extenſive in his acquaintance: none was a more agreeable companion, or uſeful friend. This was his private life, and this might well recommend him to public eſteem.

"To him we owe that valuable work which he commenced in "The Tatler," and, aſſiſted by the immortal labours of his ingenious friend Mr. Addiſon, carried into numerous volumes. Here he began a work which at once refined our language and improved our morals. None ever attempted with more ſucceſs to form the mind to virtue, or poliſh the manners of common life; none ever touched the paſſions in that pleaſing, prevailing method, or ſo well inculcated the moſt uſeful and inſtructive leſſons. I ſay, none did ever thus happily perform ſo important a work as theſe illuſtrious colleagues, who, by adapting themſelves to the pleaſures, promoted the beſt virtues of human nature; inſinuated themſelves by all the arts of fine perſuaſion; employed the moſt delicate wit and humour in the cauſe of truth and good ſenſe; nor gave offence to the moſt rigid devotees, or looſeſt debauchees, but ſoon grew popular, though advocates of virtue.

"He ſpoke in parliament, and appeared from the preſs, with a warm and generous freedom: he differed from thoſe in authority, without libelling their perſons; no ſcandalous parallels, no ungentlemanlike invectives, or womaniſh railings, are to be found in his writings: he ſpoke to facts, and

things of public concern; nor invented, nor revived, any little ſtories to blacken the reputation of others: in ſhort, he was at war with no man's fortunes or places; and he greatly deſpiſed all lucrative conſiderations.

"Add this to his character, he had an enthuſiaſm of honour, inſomuch, that he was always moſt ready to appear for the truth when it was moſt difficult and dangerous: he thought himſelf obliged to ſtand in the breach when no man elſe would; and his intrepidity was a public advantage.

"Witneſs his memorable Addreſs to the Clergy in Defence of the Revolution; I mean, his "Criſis," for which he was immortalized by the reſentment of his enemies, and by the noble ſtand he made againſt them in his brave defence: for this he was expelled the Houſe of Commons, whilſt he triumphed in the judgement of his country; and raiſed ſuch a ſpirit in the people by his writings, as greatly contributed to ſave our declining liberties, and eſtabliſh the precarious ſucceſſion.

"Such was his conduct, ſuch his character, which was invariably honeſt; he flattered not his friends in their power, nor inſulted his enemies in their diſtreſs: he oppoſed any meaſures which he could not approve, and exactly adhered to that excellent ſentence, *fari quæ ſentiat*.

"This, indeed, was his principle; and if ever man always acted inviolably by his opinion, or dared to preſerve his integrity upon all occaſions, Sir Richard Steele was the perſon."

By his ſecond wife Sir Richard Steele had one ſon, and two daughters; but only one of his daughters, named Elizabeth, ſurvived him. She was married young, in 1731, to the honourable John Trevor, then one of the Welch judges, and afterwards Baron Trevor of Bromham.

In

In 1787, Mr. Nichols publiſhed "The Epiſtolary Correſpondence of Sir Richard Steele," in two volumes, ſmall 8vo. containing many letters to his wife, and his friends; and to this publication we have been much indebted in the courſe of this life. In 1787, Mr. Nichols alſo republiſhed ſeveral of Sir Richard's pieces, in one volume, 8vo. in a collection, intituled, "The Town Talk; The "Fiſh Pool; The Plebeian; The Old Whig; The "Spinſter, &c. By the authors of the Tatler, "Spectator, and Guardian. Now firſt collected, "with Notes and Illuſtrations."

*** *Authorities.* Biographia Britannica. Britiſh Biography, 8vo. vol. VIII. Cibber's Lives of the Poets. Epiſtolary Correſpondence of Sir Richard Steele. Notes to the New Edition of the Tatler.

THE LIFE OF DANIEL DE FOE.

[A. D. 1663, to 1731.]

THIS ingenious writer was born in the city of London about the year 1663. He was the ſon of James Foe, butcher, of the pariſh of St. Giles, Cripplegate. It ſeems to have been from ſome diſlike to his original name, that he afterwards changed it to De Foe, by which he was generally known. As his father was a Proteſtant Diſſenter, he was brought up in the ſame principles, to which he always adhered. He was educated at an academy at Newington Green, which was kept by Charles Morton, who was a Diſſenter. In 1683, when he was about twenty years of age, he publiſhed a pamphlet againſt the Turks, relative to the war which was then carried on between them and the Auſtrians. He was early attached to Whig principles, and ſo averſe to the adminiſtration of James II. that, before he was twenty-three years of age, he went into the Weſt of England, and appeared in arms for the duke of Monmouth. He eſcaped, however, from that unfortunate enterprize without proſecution; and, after his return to London, he publiſhed another pamphlet, to warn the Diſſenters againſt the inſidious toleration which was offered them by king James. He afterwards engaged in trade as a hoſe-factor, in Freeman's

man's Yard, Cornhill, and was alſo concerned in carrying on ſome brick and pantile works near Tilbury Fort in Eſſex. But in trade he was not ſucceſsful; and; in the year 1692, was obliged for ſome time to abſcond from his creditors. "An angry creditor," ſays Mr. Chalmers, "took out a "commiſſion of bankruptcy, which was ſoon ſu-"perſeded on the petition of thoſe to whom he "was moſt indebted, who accepted a compoſition "on his ſingle bond. This he punctually paid by "the efforts of unwearied diligence. But ſome of "thoſe creditors, who had been thus ſatisfied, falling "afterwards into diſtreſs themſelves, De Foe volun-"tarily paid them their whole claims, being then "in riſing circumſtances from king William's fa-"vour. This is ſuch an example of honeſty, as "it would be unjuſt to De Foe and to the world "to conceal."

In 1695, he was appointed accountant to the commiſſioners for managing the duties on glaſs; and, in 1697, he publiſhed an Eſſay upon Projects. The ſame year he alſo publiſhed an Inquiry into the occaſional Conformity of Diſſenters in Caſes of Preferment, 4to. At the beginning of the year 1701, he publiſhed, in 4to, the True-born Engliſhman, which had a great ſale, and paſſed through many editions. He alſo publiſhed, "Reaſons "againſt a War with France," and "The Free-"holder's Plea againſt Stockjobbing Elections of "Parliament-men."

In 1702, he publiſhed, in folio, "The Original "Power of the Collective Body of the People of "England, examined and aſſerted." This is a piece of great political merit, and has been ſeveral times printed; and we ſhall ſelect from it the following paſſages:

"1. *Salus*

"1. *Salus Populi ſuprema Lex*, all government, and conſequently our whole conſtitution, was originally deſigned, and is maintained, for the ſupport of the people's property, who are the governed.

"2. That all the members of government, whether king, lords, or commons, if they invert the great end of their inſtitution, the public good, ceaſe to be in the ſame public capacity.

"And power retreats to its original.

"3. That no collective or repreſentative body of men whatſoever, in matters of politicks any more than religion, are, or ever have been, infallible.

"4. That reaſon is the teſt and touch-ſtone of laws, and that all law or power that is contradictory to reaſon is, *ipſo facto*, void in itſelf, and ought not to be obeyed.

"Some other maxims leſs general are the conſequence of theſe: as,

"Firſt, That ſuch laws as are agreeable to reaſon and juſtice being once made, are binding both to king, lords, and commons, either ſeparately, or conjunctively, till they are actually repealed in due form.

"That if either of the three powers do diſpenſe with, ſuſpend, or otherwiſe break any of the known laws ſo made, they injure the conſtitution; and the power ſo acting ought to be reſtrained by the other powers not concurring, according to what is lately allowed, that every branch of power is deſigned as a check upon each other.

"But, if all the three powers ſhould join in ſuch an irregular action, the conſtitution ſuffers a convulſion, dies, and is diſſolved of courſe.

"Nor does it ſuffice to ſay, that king, lords, and commons, can do no wrong; ſince the mutual conſent of parties, on which that fooliſh maxim is

grounded, does not extend to every action king, lords, and commons, are capable of doing.

"There are laws which reſpect the common rights of the people, as they are the parties to be governed, and with reſpect to theſe the king can do no wrong, but all is laid upon his miniſters—who are accountable.

"And there are laws which particularly reſpect the conſtitution; the king, lords, and commons, as they are the parties governing: in this regard each branch may wrong and oppreſs the other, or altogether may do wrong to the people they are made to govern.

"The king may invade the people's properties; and if the lords and commons omit to defend and protect them, they all do wrong, by a tacit approving thoſe abuſes they ought to oppoſe.

"The commons may extend their power to an exorbitant degree, in impriſoning the ſubjects, diſpenſing with the *Habeas Corpus* Act, giving unlimited power to their ſergeant to oppreſs the people in his cuſtody, withholding writs of election from boroughs and towns, and ſeveral other ways; which if they are not checked either by the king, or the lords, they are altogether parties to the wrong, and the ſubject is apparently injured.

"The lords may err in judicature, and deny juſtice to the commons, or delay it upon punctilios and ſtudied occaſions; and if neither the king nor the commons take care to prevent it, delinquents are excuſed, and criminals encouraged, and all are guilty of the breach of common juſtice.

"That, to prevent this, it is abſolutely neceſſary, that in matters of diſpute the ſingle power ſhould be governed by the joint, and that nothing ſhould ſo be inſiſted upon as to break the correſpondence.

"That

"That the three ſhould be directed by the law, and where that is ſilent, by reaſon.

"That every perſon concerned in the law is in his meaſure a judge of the reaſon, and therefore in his proper place ought to be allowed to give his reaſon in caſe of diſſent.

"That every ſingle power has an abſolute negative upon the acts of the other; and if the people, who are without doors, find reaſon to object, they may do it by petition.

"But becauſe, under pretence of petitioning, ſeditious and turbulent people may foment diſturbances, tumults, and diſorders, the ſubjects' right of petitioning being yet recognized and preſerved, the circumſtances of ſuch petitions are regulated by laws, as to the numbers and qualities of the perſons petitioning.

"But the laws have no where preſcribed the petitioners to any form of words; and therefore no pretence of indecency of expreſſion can be ſo criminal as to be deſtructive of the conſtitution, becauſe though it may deſerve the reſentment of the petitioned, yet it is not an illegal act, nor a breach of any law.

"And yet the repreſentative body of the people ought not to be bantered or affronted neither, at the will and pleaſure of any private perſon without doors, who finds cauſe to petition them.

"But if any expreſſion be offenſive to the houſe, it ſeems reaſonable that the perſons who are concerned therein ſhould be required to explain themſelves: and if upon ſuch explanation the houſe find no ſatisfaction as to the particular affront, they are at liberty to proceed as the law directs, but no otherwiſe.

"And to me the ſilence of the law in that caſe ſeems to imply, that rejecting the petition is a contempt

tempt due to any indecency of that nature, and as much reſentment as the nature of the thing requires: but as to breaking in upon perſonal liberty, which is a thing the law is ſo tender of, and has made ſo ſtrong a fence about, I dare not affirm 'tis a juſtifiable procedure; no, not in the Houſe of Commons.

"It is alleged, that it has been practiſed by all parliaments; which is to me far from an argument to prove the legality of it.

"I think it may paſs for a maxim, that a man cannot be legally puniſhed for a crime which there is no law to proſecute. Now, ſince there is no law to proſecute a man for indecency of expreſſion in a petition to the Houſe of Commons, it remains a doubt with me how they can be legally puniſhed.

"Precedents are of uſe to the Houſes of Parliament where the laws are ſilent in things relating to themſelves, and are doubtleſs a ſufficient authority to act from. But whether any precedent, uſage, or cuſtom, of any body of men whatever, can make a thing lawful, which the laws have expreſsly forbid, remains a doubt with me.

"It were to be wiſhed ſome of our Parliaments would think fit, at one time or another, to clear up the point of the authority of the Houſe of Commons in caſe of impriſoning ſuch as are not of their Houſe, that having the matter ſtated by thoſe who are the only expoſitors of our laws, we might be troubled with no more *legion libels*, to tell them what is, or is not, legal in their proceedings.

"The good of the people governed is the end of all government, and the reaſon and original of governors; and upon this foundation it is, that it has been the practice of all nations, and of this in particular, that if the mal-adminiſtration of governors has extended to tyranny and oppreſſion, to the deſtruction

ſtruction of right and juſtice, overthrowing the conſtitution, and abuſing the people, the people have thought it lawful to re-aſſume the right of government into their own hands, and to reduce their governors to reaſon."

The ſame year De Foe publiſhed, in 4to. "The ſhorteſt Way with the Diſſenters." This was an ironical attack upon the high-church party, in which he ridiculed the injuſtice and abſurdity of their oppreſſive views reſpecting the Diſſenters. But for this pamphlet, which was ſtyled ſcandalous and ſeditious, he was tried; and the jury, from ignorance, or puſillanimity, found him guilty of a libel. He was ſentenced to the pillory, and adjudged to be fined and impriſoned. It was this circumſtance which led Pope to introduce De Foe into his Dunciad, in the following line:

Earleſs on high ſtood unabaſh'd De Foe.

But De Foe had no claim to any place in the Dunciad. The annotator on that poem acknowledged, that he was a man of parts; and the line is only an evidence of that petulant malignity, of which too many inſtances occur in the writings of Pope. De Foe appeared in the pillory with great fortitude; and, indeed, had no reaſon to be aſhamed. The ſentence againſt him was a very infamous one; and he was probably a much abler, and a much honeſter man, than the judge who tried him. He ſoon after publiſhed a Hymn to the Pillory, at the concluſion of which, ſpeaking of the pillory and himſelf, he ſays,

"*The miniſters that plac'd him here,*
"*Are ſcandals to the times,*
"*Are at a loſs to find his guilt,*
"*And can't commit his crimes.*

During

During his confinement in Newgate, De Foe projected *The Review*, a periodical paper in 4to. which was firſt publiſhed on the 19th of February, 1703-4; and which was intended to treat of news, foreign and domeſtic, of politics, and of trade. It was extended to nine volumes, and diſcontinued in the year 1713.

De Foe was releaſed from priſon, by the influence of Mr. Harley, then ſecretary of ſtate, in Auguſt, 1704. Queen Anne herſelf alſo was now inclined to favour him, from a conviction that his proſecution had been more rigorous than defenſible. As to Harley, he was not really a Tory in principle, and only profeſſed himſelf ſo from motives of perſonal ambition: ſo that he was not inſenſible of De Foe's merit, and ſeems to have been deſirous of ſecuring him to his intereſt. But after De Foe came out of priſon, he retired for ſome time to St. Edmund's Bury, and ſoon after publiſhed two poems, in honour of the duke of Marlborough and his victories. He alſo afterwards re-publiſhed ſome of his pieces, in two volumes, 8vo. under the title of "A true Collection of the Writings of the Author of the True-born Engliſhman."

In 1706, he publiſhed "An Eſſay at removing "national prejudices againſt a Union with Scot-"land." The ſame year he publiſhed, both in folio and octavo, "Jure Divino, a Satire on Tyranny and Paſſive Obedience." He alſo publiſhed ſome other pieces in favour of the Union; and was ſent into Scotland by the government in order to promote that important meaſure. He arrived at Edinburgh in October, 1706. Mr. Chalmers ſays, "His knowledge of commerce and revenue, "his powers of inſinuation, and, above all, his rea-"dineſs of pen, were deemed of no ſmall utility "in promoting the Union."—"He attended the "com-

" committees of parliament, for whoſe uſe he made " ſeveral of the calculations on the ſubject of trade " and taxes."—" He endeavoured to confute all " that was publiſhed by Webſter and Hodges, and " the other writers in Scotland, againſt the Union: " and he had his ſhare of danger, ſince, as he ſays, " he was watched by the mob; had his chamber-win- " dows inſulted: but, by the prudence of his friends, " and God's providence, he eſcaped."—" During all " theſe labours and riſques, De Foe publiſhed, in " December, 1706, *Caledonia*, a poem in honour " of the Scots nation."

In what manner De Foe was rewarded for his ſervices in Scotland, we are not informed; but, in 1709, he publiſhed in folio, with an appendix of original papers, "The Hiſtory of the Union between England and Scotland." A ſecond edition of this work was publiſhed in 1712; and a third in 4to. in 1786, to which a life of the author was prefixed, written by Mr. Chalmers. That gentleman, ſpeaking of the Hiſtory of the Union, ſays, " This nar- " rative of De Foe is a drama, in which he intro- " duces the higheſt peers and the loweſt peaſants, " ſpeaking and acting according as they were each " actuated by their characteriſtic paſſions; and " while the man of taſte is amuſed by his manner, " the man of buſineſs may draw inſtruction from " the documents, which are appended to the end, " and interſperſed in every page. This publication " had alone preſerved his name, had his Cruſoe " pleaſed us leſs."

The ſame year De Foe publiſhed " The Hiſtory " of Addreſſes." in 8vo. and of this performance he two years after publiſhed a ſecond part. Notwithſtanding his obligations to Harley, he was not influenced by them to deſert his own opinions, or to write in ſupport of ſentiments which he diſapproved.

proved. On the contrary, he wrote expreſsly againſt the peace of Utrecht; but when the peace was made, and could not be altered, he ſaid it was the buſineſs of the nation to make the beſt of it, and to conſider in what manner, as affairs were then circumſtanced, the public intereſt could be beſt promoted.

In 1711, he publiſhed "An Eſſay on the South-"Sea Trade, with an Inquiry into the Grounds "and Reaſons of the preſent Diſlike and Complaint "againſt the Settlements of a South-Sea Company." The following year, his zeal for the ſucceſſion of the Houſe of Hanover led him to publiſh three pamphlets, under the following titles: 1. "Rea-"ſons againſt the Succeſſion of the Houſe of Ha-"nover, with an Inquiry how far the Abdication of "king James, ſuppoſing it to be legal, ought to "affect the Perſon of the Pretender." 2. "What "if the Pretender ſhould come? or, ſome Conſi-"derations of the Advantages and real Conſe-"quences of the Pretender's poſſeſſing the Crown "of Great Britain." 3. "An Anſwer to a Queſtion "that nobody thinks of, viz. What if the Queen "ſhould die?" Theſe were ironical pieces; and the titles of them were intended to lead thoſe to read them who had been deluded by the Jacobites. Among other of his arguments in favour of the pretender, one was, that "the prince would confer on every "one the privilege of wearing wooden-ſhoes;" and at the ſame time "eaſe the nobility and gentry of "the hazard and expence of winter journies to par-"liament." It is remarked by Mr. Chalmers, that "theſe petty volumes were ſo much approved by the zealous friends of the Proteſtant ſucceſſion, that they were diligent to diſperſe them through the moſt diſtant counties. And De Foe proteſts, that, had the elector of Hanover given him a thouſand pounds, he could not have ſerved him more

effectually, than by writing these three treatises." But for these pieces an infamous prosecution was set on foot against De Foe: he was committed to Newgate, tried in the Queen's Bench, and received sentence as a libeller. But after being some time imprisoned, he obtained a pardon in November, 1713, by the interest of Mr. Harley. His prosecution, however, and his imprisonment, had been attended with great expences; and tended greatly to impair his fortune.

Notwithstanding the zeal of De Foe for the house of Hanover, the services which he had rendered it, and the unjust persecution which he had suffered in consequence, he met with no countenance or patronage from the court after the accession of king George I. "Instead of meeting with reward," says Mr. Chalmers, "for his zealous services in support of the Protestant succession, he was on the accession of George I. discountenanced by those who had derived a benefit from his active exertions." Much undeserved abuse was also thrown out against him in the publications of the times: so that, in 1715, he printed, "An Appeal to Honour and Jus-"tice, though it be of his worst Enemies. By Da-"niel De Foe. Being a true account of his Con-"duct in public Affairs." In this he very ably defended himself against many of the unjust charges that were brought against him: but before he had finished it, he was struck with an apoplexy; and Baker, who published it, in its unfinished state, declared, in an advertisement prefixed to it, that it was the opinion of most who knew him, that the treatment which he had complained of in it, and other instances of ill usage, had been the cause of his disorder. He languished for some time in a very low and weak state; but he appears afterwards to have completely recovered. He lived upwards of

fifteen

fifteen years after, and produced many other works. But the ill usage he met with, and the little encouragement he received from that court which he had so well deserved, seems to have induced him from this time almost wholly to quit politicks, and to turn his attention to such subjects, and writing such books, as would best procure him a subsistence.

In 1715, he published, in 8vo, "The Family Instructor, in three Parts. 1. Relating to Fathers "and Children: 2. To Masters and Servants: 3. "To Husbands and Wives." He afterwards added a second volume, in two parts; "1. Relating to "Family Breaches, and their obstructing religious "Duties: 2. To the great Mistake of mixing the "Passions in the managing and correcting of Chil- "dren: with a great Variety of Cases relating to "setting ill Examples to Children and Servants." Of this work the seventeenth edition was published in 1772.

In 1719, he published the most celebrated of all his performances, under the following title: "The "Life and strange surprising Adventures of Robinson "Crusoe of York, Mariner, who lived eight-and- "twenty Years all alone in an uninhabited Island on "the Coast of America, near the Mouth of the great "River Oroonoque; having been cast on Shore by "Shipwreck, wherein all the Men perished but "himself: with an Account how he was at last "strangely delivered by Pirates. Written by "himself." The same year he published, "The "farther Adventures of Robinson Crusoe; being "the second and last Part of his Life, and of "the strange surprizing Accounts of his Travels "round three Parts of the Globe: written by him- "self." And the following year he published,

"Serious Reflections, during the Life and ſurprizing Adventures of Robinſon Cruſoe; with his Viſion of the Angelic World." Mr. Chalmers obſerves, that the reception of this work was "immediate and univerſal; and Taylor, who purchaſed the manuſcript, after every bookſeller had refuſed it, is ſaid to have gained a thouſand pounds. If it be inquired, by what charm it is that theſe ſurpriſing adventures ſhould have inſtantly pleaſed, and always pleaſed, it will be found, that few books have ever ſo naturally mingled amuſement with inſtruction. The attention is fixed, either by the ſimplicity of the narration, or by the variety of the incidents; the heart is mended by a *vindication of the ways of God to man*; and the underſtanding is informed, by various examples, how much utility ought to be preferred to ornament: the young are inſtructed, while the old are amuſed."—"It was the happineſs of De Foe, that as many writers have ſucceeded in relating enterprizes by land, he excelled in narrating adventures by ſea, with ſuch felicities of language, ſuch attractive varieties, ſuch inſinuative inſtruction, as have ſeldom been equalled, but never ſurpaſſed." It has been pretended, that De Foe ſurreptitiouſly appropriated the papers of Alexander Selkirk, a Scotch mariner, who, having lived in a ſolitary manner on the iſland of Juan Fernandez four years and four months, was relieved, at the beginning of the year 1709, by captain Woodes Rogers, in his cruiſing voyage round the world; and that this was the origin of Robinſon Cruſoe. But this charge againſt De Foe appears to be extremely unjuſt. He probably, indeed, derived ſome general hints from the ſtory of Selkirk; but this he, or any other man, had a right to do, as Selkirk's ſtory had been publiſhed

liſhed by Woodes Rogers in his account of his voyage, which was printed in 1712, ſeven years before the publication of Robinſon Cruſoe. As to the charge of making an unfair uſe of Selkirk's papers, it ſeems to have been a mere fiction; for, as Mr. Chalmers has juſtly obſerved, it appears from Woodes Rogers's voyage, "that Selkirk had preſerved no pen, ink, or paper, and had loſt his language; ſo that he had no journal, or papers, which he could communicate, or by others be ſtolen."

De Foe continued to produce other works of imagination; and, in 1721, publiſhed, in 8vo, "The Fortunes and Misfortunes of the Famous Moll Flanders." The following year, he publiſhed "Religious Courtſhip; being Hiſtorical Diſcourſes on the Neceſſity of marrying religious Huſbands and Wives only. As alſo of Huſbands and Wives being of the ſame Opinions in Religion with one another. With an Appendix of the Neceſſity of taking none but religious Servants, and a Propoſal for the better managing of Servants." This work has been ſo well received, that the twenty-firſt edition of it was publiſhed in 1789. In 1723, he publiſhed, in 8vo. "The Hiſtory and remarkable Life of the truly honourable Colonel Jacque, commonly called "Colonel Jack." This was followed, the next year, by "The Fortunate Miſtreſs; or a Hiſtory "of the Life and vaſt Variety of Fortunes of Ma"demoiſelle de Belau, afterwards called the Counteſs of Wintſelſheim in Germany. Being the Perſon known by the Name of the Lady Roxana, in the Time of King Charles the Second." 8vo.

In 1726, he publiſhed, in 8vo, "The Political "Hiſtory of the Devil, as well ancient as modern,

" in two Parts. Part I. containing a State of the " Devil's Circumſtances, and the various Turns of " his Affairs, from his Expulſion out of Heaven, " to the Creation of Man; with Remarks on the " ſeveral Miſtakes concerning the Reaſon and Man- " ner of his Fall. Alſo his Proceedings with Man- " kind ever ſince Adam, to the firſt planting of " the Chriſtian Church in the World. Part II. " containing his more private Conduct, down to " the preſent Times. His Government, his Ap- " pearances, his Manner of working, and the " Tools he works with." Of this work the ſixth edition was printed in 1730. In 1727, he alſo publiſhed, in 8vo, " The Compleat Engliſh Tradeſ- " man; in Familiar Letters, directing him in all " the ſeveral Parts and Progreſſions of Trade, viz. " 1. Of acquainting him with Buſineſs during his " Apprenticeſhip. 2. Of writing to Correſpond- " ents in a Trading Style. 3. Of Diligence and " Application, as the Life of all Buſineſs. 4. Cau- " tions againſt over-trading. 5. Of the ordinary " Occaſions of a Tradeſman's Ruin; ſuch as ex- " penſive Living, too early Marrying, innocent " Diverſions, too much Credit, being above Buſi- " neſs, dangerous Partnerſhips, &c. 6. Direc- " tions in ſeveral Diſtreſſes of a Tradeſman when " he comes to fail. 7. Of Tradeſmen compound- " ing with other Tradeſmen, &c. 8. Of Tradeſ- " men ruining one another by Rumours and Scan- " dal. 9. Of the cuſtomary Frauds of Trade, and " particularly of Trading Lyes. 10. Of Credit, and " how it is to be ſupported by Honeſty. 11. Of " punctual paying Bills, and thereby maintaining " Credit. 12. Of the Dignity and Honour of Trade " in England, more than in other Countries," &c. The ſame year he publiſhed a ſecond volume of this work,

work, divided into two parts, the first part being chiefly directed to the more experienced tradesmen, with cautions and advices to them after they are thriven, and supposed to be grown rich; and the second describing the principles and foundation of the home-trade of Great Britain, with tables of our manufactures, calculations of the product, shipping, carriage of goods by land, importation from abroad, consumption at home, &c.

The writings of De Foe were so numerous, that our limits will not permit us even to attempt to give a complete list of them; and, indeed, the truth is, that with respect to some of the pieces attributed to him, it is difficult to ascertain whether they were, or were not, really written by him. But those which we have mentioned were undoubtedly his; and he was certainly the author of many others. He died on the 26th of April, 1731, in the parish of St. Giles, Cripplegate. He left a widow, and several children. His youngest daughter, Sophia, was married to Mr. Henry Baker, eminent for his skill in natural knowledge, and author of two treatises on the microscope.

Mr. Chalmers says, "De Foe has not yet outlived his century, though he have out-lived most of his contemporaries. Yet the time is come, when he must be acknowledged as one of the ablest, as he is one of the most captivating writers of which this island can boast."—"As a novelist, every one will place him in the foremost rank, who considers his originality, his performances, and his purpose. The *Ship of Fools* had, indeed, been launched in early times; but who, like De Foe, had ever carried his reader to sea, in order to mend the heart, and regulate the practice of life, by shewing his readers the effects of adversity, or how they might equally

be called to ſuſtain his hero's trials as they ſailed round the world. But, without attractions, neither the originality, nor the end, can have any ſalutary conſequence. This he had foreſeen; and for this he has provided, by giving his adventures in a ſtyle ſo pleaſing, becauſe it is ſimple, and ſo intereſting; becauſe it is particular, that every one fancies he could write a ſimilar language. It was, then, idle in Boyer formerly, or in Smollett lately, to ſpeak of De Foe as *a party-writer, in little eſtimation.* The writings of no author ſince have run through more numerous editions. And he whoſe works have pleaſed generally, and pleaſed long, muſt be deemed a writer of no ſmall eſtimation; the people's verdict being the proper teſt of what they are the proper judges."

De Foe had alſo great merit as a political writer; and as a commercial writer, Mr. Chalmers ſays, "that "De Foe is fairly intitled to ſtand in the foremoſt rank among his contemporaries, whatever may be their performances or their fame."—"The diſtinguiſhing characteriſtics of De Foe, as a commercial diſquiſitor, are originality and depth. He has many ſentiments, with regard to traffick, which are ſcattered through his Reviews, and which I never read in any other book."——"Were we to compare De Foe with D'Avenant, it would be found, that D'Avenant has more detail from official documents; that De Foe has more fact from wider inquiry. D'Avenant is more apt to conſider laws in their particular application; De Foe more frequently inveſtigates commercial legiſlation in its general effects. From the publications of D'Avenant it is ſufficiently clear, that he was not very regardful of means, or very attentive to conſequences; De Foe is more correct

correct in his motives, and more salutary in his ends."

*** *Authorities.* Cibber's Lives of the Poets. Collection of the Writings of the Author of the True-born Englishman, 2 vols. 8vo. Life of Daniel De Foe, by George Chalmers, Esq; originally written to be prefixed to the edition of the History of the Union, published in 1786; and afterwards enlarged, to be prefixed to a splendid edition of Robinson Crusoe, in two volumes, 8vo. with fine plates, published by Mr. Stockdale in 1790.

THE LIFE OF

BENJAMIN HOADLY,

BISHOP OF WINCHESTER.

[A. D. 1676, to 1761.]

THIS eminent and excellent prelate was the second son of the Rev. Mr. Samuel Hoadly, and was born at Westram, in Kent, on the 14th of November, 1676. He was educated under the care of his father, who kept a private school, till he was admitted of Catharine Hall, Cambridge, under Mr. Long, afterwards bishop of Norwich. As soon as he had taken the degree of Master of Arts, he became a tutor, and discharged that office two years with the highest reputation. In 1698, he was admitted into deacon's orders by Dr. Compton, bishop of London; and into priest's orders in 1700, by the same prelate. He was now appointed to the lectureship of St. Mildred in the Poultry, in which office he continued ten years; officiating at the same time for Mr. Hodges, rector of St. Swithin's, during his absence at sea as chaplain-general of the fleet in 1702. Two years after he obtained the rectory of St. Peter's Poor, in Broad-street, London: and about this time he published a piece, intituled, "The Reasonableness of Conformity to the Church of England," &c.

In 1705, Mr. Hoadly preached a sermon before the Lord Mayor of London, which gave great offence to the Tories and High Churchmen. He printed

printed the ſermon, and alſo defended it in a piece, intituled, "The Meaſures of Subjection to "the Civil Magiſtrate conſidered: in a Defence of "the Doctrine delivered in a Sermon," &c. The following year he preached a ſermon at the aſſizes at Hertford, which was printed under the title of "The Happineſs of the preſent Eſtabliſhment, and "the Unhappineſs of Abſolute Monarchy."

In 1709 Mr. Hoadly was engaged in a diſpute with Dr. Atterbury, concerning *Paſſive Obedience*, occaſioned by that Divine's Latin Sermon, entituled, "Concio ad Clerum Londinenſem, habita in Eccleſia S. Elphegi."—The Doctor, in a pamphlet entituled, "Some Proceedings in "Convocation, A.D. 1705, faithfully repreſented," had charged Mr. Hoadly (whom he ſneeringly calls *the modeſt and moderate* Mr. Hoadly) with 'treating the body of the eſtabliſhed Clergy with 'language more diſdainful and reviling, than it would 'have become him to have uſed towards his Preſ-'byterian antagoniſt upon any provocation; charg-'ing them with rebellion in the Church, while he 'himſelf was preaching it up in the State.' This induced Mr. Hoadly to ſet about a particular examination of Dr. Atterbury's Latin Sermon; which he did in a piece entituled, "A large Anſwer to Dr. Atterbury's Charge of Rebellion, &c;" wherein he endeavours to lay open the Doctor's artful management of the controverſy, and to let the reader into his true meaning and deſign. This "Anſwer," was added to another Treatiſe, entitled, "The Original and Inſtitution of Civil Govern-"ment diſcuſſed, viz. 1. An Examination of the "Patriarchial Government. 2. A Defence of Mr. "Hooker's Judgment, &c. againſt the Objections "of ſeveral late Writers."—In this debate, Mr. Hoadly ſignalized himſelf in a very high degree;

and immediately after the publication of this laſt work, his conſtant labours, in the cauſe of civil and religious Liberty, were moſt honourably diſtinguiſhed by a Vote of the Houſe of Commons in his favour, which was expreſſed in theſe terms:—"Reſolved, 1. That the Reverend Mr Benjamin "Hoadly, Rector of St. Peter's Poor, London, for "having often juſtified the principles on which "her majeſty and the nation proceeded in the late "happy Revolution, has juſtly merited the favour "and recommendation of this houſe. 2. That an "humbly addreſs be preſented to her majeſty, that "ſhe would be graciouſly pleaſed to beſtow ſome "dignity in the church on Mr. Hoadly, for his "eminent ſervices both to the church and ſtate."—The queen anſwered, "That ſhe would take a "proper opportunity to comply with their deſires;" which, however, ſhe never did.

But though our divine was not honoured with the royal patronage, the juſt and noble principles which he had eſpouſed, notwithſtanding they were extremely repugnant to the general temper of thoſe times, recommended him to the favour and protection of private munificence. For, in February, 1710, he was preſented by Mrs. Howland to the rectory of Streatham in Surrey; as a qualification for which he was honoured with a chaplainſhip to his Grace Wriotheſley Duke of Bedford.—This act of generoſity was attended with ſuch circumſtances as greatly enhanced the obligation; the remembrance of which Mr. Hoadly has gratefully endeavoured to perpetuate in his writings. "I cannot but "think it a due, in point of gratitude to her me-"mory," ſays he, ſpeaking of his patroneſs, "pub-"licly to acknowledge this ſingular obligation to "her, that in the year 1710, when fury ſeemed to "be let looſe, and to diſtinguiſh me particularly,

"ſhe

" ſhe herſelf, unaſked, unapplied to, without my " having ever ſeen her, or been ſeen by her, choſe, " by preſenting me to the rectory of Streatham, " then juſt vacant, to ſhew, in her own expreſſion, " That ſhe was neither aſhamed nor afraid to give " me that public mark of her regard at that critical " time."—To her likewiſe he afterwards inſcribed his volume of ſermons on "The Terms of Ac- " ceptance;" and on the firſt of May, 1719, preached her funeral ſermon in Streatham church.

Mr. Hoadly was the reputed author of ſeveral occaſional little political pieces thrown out at this time, which were reprinted ſome years after, in one volume, and called "A Collection of ſeveral " Pieces, printed in the year 1710."—He likewiſe diſtinguiſhed himſelf in the proper buſineſs of his profeſſion, by publiſhing "Several Diſcourſes on " the Terms of Acceptance with God," &c. the occaſion and deſign of which he thus explains, in a preface addreſſed to the pariſhioners of St. Peter's Poor:—"It has been long my opinion," ſays he, " that the bad lives of Chriſtians are not owing " much to their ignorance of what is truly evil and " ſinful, as to a certain ſecret hope of God's favour, " built upon ſomething ſeparated from the conſtant " practice of all that is virtuous and praiſeworthy. " This made me chooſe to ſpend ſome time in " eſtabliſhing, after the moſt unexceptionable man- " ner, the true grounds upon which only it is rea- " ſonable to build our expectations of happineſs, " and in demonſtrating the great danger and weak- " neſs of depending on any other methods."—— This publication was followed by ſome Occaſional Sermons, and Political Tracts, which, together with many other pieces of an earlier date, were collected and reprinted, in one volume, in the year 1715.—Mr. Hoadly was alſo the concealed, but

undoubted author of "A large Dedication to the "Pope (Clement XI.), giving him a particular Ac- "count of the State of Religion amongſt Proteſtants, "and of ſeveral other Matters of Importance relat- "ing to Great Britain;"—a celebrated performace, which appeared about this time under the name of "Sir Richard Steele," being annexed to that gentleman's "Account of the State of the Roman "Catholic Religion throughout the World."

Soon after the acceſſion of George the Firſt, our divine was admitted and ſworn king's chaplain; having before been honoured with the degree of doctor in divinity by archbiſhop Wake. This was a prelude to higher promotions, which were not long delayed; for in December, 1715, he was appointed to the biſhoprick of Bangor, and conſecrated on the 18th of March following; with which he held both his livings *in Commendam*.

The next year his lordſhip publiſhed a piece, intitled, "A Preſervative againſt the Principles and "Practices of the Nonjurors both in Church and "State; or, An Appeal to the Conſciences and "Common Senſe of the Chriſtian Laity." And in the year 1717, he preached, before the king, his famous ſermon on "The Nature of the Kingdom or Church of Chriſt;" which being immediately printed by ſpecial command, ſo great offence was taken by the clergy at the doctrines therein delivered, that it was reſolved to proceed againſt him in convocation, as ſoon as it ſhould ſit.—The lower houſe accordingly drew up their repreſentation, &c. but before it could be brought into the upper houſe, that whole aſſembly was prorogued by a ſpecial order from his majeſty; nor was it permitted to ſit, or do any buſineſs, till the reſentment entirely ſubſided.

It was upon the publication of this ſermon, that the famous controverſy, which bears our prelate's

name, commenced; in the event of which, the death-ſtroke was given to the principles of civil and eccleſiaſtical tyranny. Dr. Snape's letter to the biſhop of Bangor on this occaſion began the Bangorian controverſy; but it may be ſaid to have taken its riſe from the ſeizing a number of copies of "A Collection of Papers," written by Dr. Hickes, in 1716, deſigned to inflame the people, and rekindle an expiring rebellion, raiſed by the joint forces of Papiſts, Nonjurors, and Church of England-men who had ſworn to the government. This produced many defences of the Church of England; but none ſuch as the beſt friends of the government and the Proteſtant religion could reſt ſatisfied with, till the two laſt-mentioned pieces of the biſhop appeared. Theſe went to the root. He ſhewed, from the plaineſt Scriptures, that Chriſt alone was King in his own kingdom, and ſole Lawgiver; —that for his laws we muſt appeal to Him, and his inſpired followers;—that he had declared his kingdom not to be of this world; and that the ſanctions of it were of the ſame ſpiritual nature, not of this world; —and that conſequently all encouragements and diſcouragements of this world were not what Chriſt approved of, tending, as they did, to make men of one profeſſion, not of one faith, hypocrites, not Chriſtians.—Theſe tenets were looked upon, though falſely, as deſigned againſt all eſtabliſhments, and that of the Church of England in particular; and the biſhop was attacked by the greateſt names in the Church for the beſt defences of both Church and State. Their real arguments and miſrepreſentations he ſolidly confuted; their ſlanders, calumnies, and falſhoods, he forgave; never a moment departing from the manly characters of the Chriſtian divine, and the accompliſhed gentleman; making controverſy what he wiſhed it, and what he proved by

by his example it might be,—the glory, and not the ſhame, of Chriſtianity.

In 1719, biſhop Hoadly publiſhed, in one volume, 8vo, "The Common Rights of Subjects defended; and the Nature of the Sacramental Teſt conſidered: in Anſwer to the Dean of Chicheſter's (Dr. Sherlock) Vindication of the Corporation and Teſt Acts." In the preface to this very able performance, biſhop Hoadly ſays, "The following book is an anſwer to the moſt plauſible and ingenious defence that, I think, has ever yet been publiſhed, of excluding men from their acknowledged civil rights, upon the account of their differences in religion, or in the circumſtances of religion; and of making the Sacrament of the Lord's Supper, inſtituted by our Lord, for the remembrance of himſelf, the inſtrument of this excluſion, by a new human inſtitution." The biſhop afterwards ſays, "In the courſe of his work the dean is repeatedly careful to obſerve, that, in vindicating the Teſt and Corporation Acts, he endeavours to clear the legiſlature, and to juſtify the laws of his country; which he repreſents me arraigning and condemning. I beg leave, therefore, here to tell him, once for all, that there was a time when the laws of this country were on the ſide of a Popiſh eſtabliſhment; and that the writing on any ſide of any law, as ſuch, is not a thing greatly to be boaſted of; and that the whole of the queſtion is, Whether the laws we defend be good and juſt, equitable and righteous? and not whether they be the laws of the land or not? I ſhall alſo obſerve, that it is ſo far from being a crime, or an affront to any legiſlature, to endeavour to ſhew the evil conſequences, or inequitableneſs, of any law now in being, that all law-makers, who act upon principles of public juſtice and honour, cannot but eſteem

eſteem it an advantage to have ſuch points laid before them: and as to myſelf, I ſhall ever, I hope, eſteem it as great an honour to contend againſt debaſing any of Chriſt's inſtitutions into political engines, as others can do to plead on the ſide of an act of parliament. And I ſhall add farther, that I enter into this cauſe, both as a Chriſtian, and, I truſt, as one truly concerned for the public good of the ſociety to which I belong; conſidering it not as the cauſe of any particular body of men, or any particular ſort of Chriſtians diſtinct from others, but as the cauſe of all men equally, and of all ſorts of Chriſtians, who, in ſeveral places, and at ſeveral times, have an equal intereſt in it."

After having very particularly and ſatisfactorily refuted the different arguments advanced by the dean, biſhop Hoadly concludes in the following words: "I have now examined Dr. Sherlock's arguments; firſt, for the excluſion of good civil ſubjects from offices merely upon account of their diſaffection to a Church eſtabliſhment; or rather of their leſſer degree of affection for one Chriſtian for another: and then, for employing to this ſecular purpoſe the communion, a ſacred inſtitution of our Lord himſelf, appointed for another purpoſe, wholly relating to another world. And I have ſhewn that his arguments are inconſiſtent with the rights of all Chriſtians, and contrary to the principles of the whole Reformation: that his plauſible arguments for excluſive laws, upon religious conſiderations, drawn from ſelf-defence, or former behaviour of predeceſſors, hurt the Church of England itſelf in other places, times, and circumſtances, as much as they can pretend to help it here now: that they juſtify the Heathens excluſion of Chriſtians; the Papiſts excluſion of Proteſtants; and the worſt of Proteſtants excluſion of the beſt from all offices

offices whenever power may be in their hands. I have alſo ſhewn, that it is a proſtitution of the Holy Sacrament, to apply it to a purpoſe of a different nature from what the great inſtitutor ſolemnly appropriated it to; and to make that the tool of this world, which he ordered to have reſpect only to another. And I have proved, that the Teſt and Corporation Acts are repugnant to reaſon and to juſtice.

"What I have written may probably be miſrepreſented; but whatever imputations may be thrown out againſt me, neither the dean of Chicheſter, nor any one elſe, can rob me of the inward ſatisfaction I enjoy, in the ſincere endeavours I have uſed, in this piece, and in my former writings, to propoſe and recommend ſuch principles, as may at length, with the aſſiſtance of more able hands, effectually ſerve to eſtabliſh the intereſts of our common country, and our common Chriſtianity, of human ſociety and true religion, of the preſent generation and the lateſt poſterity, upon one uniform, ſteady, and conſiſtent foundation."

An abridgment of this work of biſhop Hoadly's was publiſhed in 8vo. in 1787, under the following title: "Biſhop Hoadly's Refutation of Biſhop Sherlock's Arguments againſt a Repeal of the Teſt and Corporation Acts; wherein the Juſtice and Reaſonableneſs of ſuch a Repeal are clearly evinced."

In 1721, biſhop Hoadly was tranſlated to the ſee of Hereford; and in 1723 was made biſhop of Saliſbury. In 1724, he publiſhed a Viſitation Charge to the Clergy of the Dioceſe of Saliſbury. In 1732, he drew up "An Account of the Life, Writings, and Character of Dr. Samuel Clarke;" which was prefixed to the poſthumous works of that eminent divine, then firſt publiſhed;—a laſting monument

to

to the memory of his illuſtrious friend!—In 1734, he was advanced; on the death of Biſhop Willis (whom he had alſo ſucceeded at Saliſbury) to the biſhoprick of Wincheſter; and in the following year he publiſhed a celebrated treatiſe, entituled, "A plain Account of the Nature and End of the Sacrament of the Lord's Supper; in which all the Texts in the New Teſtament relating to it, are produced and explained; and the whole Doctrine about it is drawn from them alone."

In this treatiſe, the right reverend author endeavoured to eſtabliſh and explain the true nature, end, and effect of the Sacrament of the Lord's Supper; and, in order to a more clear underſtanding of the ſubject, he treated it in ſuch a manner, as that all who are concerned might, he hoped, be led into the right way of judging about it; to which he endeavoured to guide them, by directing and confining their attention to all that is ſaid concerning this duty by thoſe who alone had any authority to declare the nature of it; neither on the one hand diminiſhing, nor on the other augmenting, what is declared by them to belong to it. As this maſterly performance, which was intended to repreſent one of our Lord's Inſtitutions in its original ſimplicity, limited the nature and effects of this poſitive rite to the declarations of our Lord himſelf, when he inſtituted it, and to thoſe of St. Paul afterwards (the only certain and authentic accounts), it was conſequently unfavourable to the commonly received opinions of its peculiar efficacies and benefits, and accordingly met with a very warm though weak oppoſition. The fury of ſuch aſſailants was ſpent to little purpoſe; and when the utmoſt efforts of their zeal had been exerted againſt it, the "Plain Account," ſtill remained uninjured and ſecure. A judi-

judicious abridgment of this piece of biſhop Hoadly's was publiſhed in 1774 by Dr. Diſney.

In the year 1754, biſhop Hoadly publiſhed a volume of his diſcourſes, intituled, "Sixteen Sermons formerly printed, now collected into one Volume, &c. To which are added Six Sermons upon public Occaſions, never before printed," &c. And, in the following year, he publiſhed, "Twenty Sermons, the firſt nine of them preached before the King in Lent," &c. His lordſhip concludes his preface to the former volume (which he then thought his laſt publication) in terms which may as juſtly be applied to his labours through life, as to that particular occaſion: "If any ſhall judge (ſays he) from ſome diſcourſes in this volume, that I uſed to entertain my pariſhioners, in my Sunday diſcourſes, with political and controverſial points, they will be as much miſtaken as many others were heretofore diſappointed, who came to hear me with the ſame notion. The "Sermons on the Terms of Acceptance," printed long ago, may beſt ſhew in how plain and how particular a manner I endeavoured to inſtruct thoſe in whom I was moſt nearly concerned. The only inferences in my own favour, which I wiſh to be drawn from what is now publiſhed, are, that I never omitted any one public opportunity, in proper time and place, of defending and ſtrengthening the true and only foundation of all our civil liberties, when it was every day moſt zealouſly attacked; and of doing all in my power, that all the ſubjects of this government, and this royal family, ſhould underſtand and approve of thoſe principles, upon which alone their happineſs is fixed; and without which it could never have been rightfully eſtabliſhed, and muſt in time fall to the ground: and alſo, that I was as ready, whenever occaſion was offered, by the writ-

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ings and attacks of unbelievers, and by the abſurd repreſentations of others, to defend a religion, moſt amiable in all its precepts, and moſt beneficial to human ſociety, in the only way proper; by ſhewing it in its native light, with which it ſhines in the New Teſtament itſelf, free from all the falſe paint with which ſome, or the undeſerved dirt with which others, have covered it."

Notwithſtanding the diſputes in which biſhop Hoadly had been engaged, he paſſed many years of his life in great eaſe and tranquillity; but when he had attained to a very advanced age, his repoſe was cruelly and unexpectedly diſturbed by the villainous attempt of one Bernard Fournier (a Popiſh convert and a curate in Jerſey), to defraud him of no leſs a ſum than 8800l. by ſetting up a note of hand which he pretended to have received from his lordſhip. This iniquitous ſcheme was ſo artfully contrived, that, for the ſecurity of himſelf and his family, the biſhop thought proper to file a bill in chancery againſt Fournier; and, after a long trial, it was decreed, "That the note ſet up by the defendant, Fournier, againſt the plaintiff, the biſhop of Wincheſter, appears to be, and is, a groſs fraud and contrivance of the defendant Fournier." This decree, however, did not deter or abaſh the defendant, who appears to have been dead to all ſenſe of ſhame. He had ſtill the effrontery to outbrave conviction, and to treat the biſhop with unparalleled audacity; whereupon his lordſhip, finding that he continued to be troubleſome, and to enjoy, at the ſame time, the countenance of his old patron (Mr. Chevallier, a gentleman of character), judged it neceſſary to publiſh a detail of the proceedings, and his reaſonings upon them. This he accordingly did in the year 1758, in "A Letter from the Biſhop of Wincheſter to Clement Chevallier, Eſq." wherein

in he gave a very particular and ſpirited account of this extraordinary tranſaction, this complicated and wicked contrivance. The admirable accuracy and preciſion with which his lordſhip's narrative was penned, bore a pleaſing teſtimony to the vigour of his mental powers, and ſhewed, that a venerable old age had not yet exhauſted that warmth and ſpirit peculiar to him; that ſpirit which, many years before, animated the pen of liberty, and gave ſo great a check to civil and eccleſiaſtical tyranny.—It was indeed an aſtoniſhing performance, for a divine turned of eighty-one years of age; and he received many compliments on that account, both by viſits and letters, from ſeveral of the greateſt lawyers of the age.

We are informed by the Biſhop's Narrative, that Fournier pretended to be a convert from Popery, and to have eſcaped from a monaſtery; under which pretence he found it not difficult to raiſe patrons in England; the common receptacle of refugees and adventurers of all ſorts. In May, 1740, he was introduced to the biſhop, with whom he lodged an appeal from a ſentence given in the Eccleſiaſtical Court of Jerſey, by the dean of Jerſey and his aſſeſſors. The biſhop being of opinion, that the ſentence was juſt, and finding his appeal irregular in point of time, adviſed him to go to his curacy, and ſpend no more of his money and time upon ſuch an affair. But he alleging that the irregularity proceeded from the refuſal of his appeal by the court below, and being importunate, the biſhop, with great good-nature, told him, that he ſhould write to the dean, to know the reaſon of ſuch refuſal; and that ſo ſoon as he ſhould receive an anſwer, he would, if Fournier ſtill inſiſted upon it, give him his judgment.

Soon

Soon after the biſhop went to Farnham, and during his ſtay in the country, Fournier forced him into a correſpondence by letters about his cauſe. When he came to town, he told Fournier, that he ſaw no reaſon to alter his judgment; and added, that is was neceſſary for him to go immediately to his curacy in Jerſey, or to quit it. To this Fournier made no objection, but ran into complaints about the expences of his cauſe, and of his journey, &c. whereupon the biſhop generouſly gave him five guineas to aſſiſt him in his return; hoping their intercourſe would now be at an end.

We are farther told that, in the year 1741, Fournier arreſted the dean of Jerſey upon four promiſſory notes; but that the dean made oath they were a forgery: upon which affidavit Fournier's own attorney had the honeſty to decline the cauſe. This diſappointment, however, did not ſhock the courage or conſcience of this ſcrupulous convert; for, ſoon after, the biſhop diſcovered that he had ſhewn a note over his name, for no leſs a ſum than 8800l. In ſome time the biſhop found means to gain a ſight of this note, together with thoſe over the dean's name, which were brought to him by one Mr. Tyrrell, accompanied with a clergyman. Tyrrell preſſed the biſhop to burn theſe notes, "that their falſity might not," as he ſaid, "appear in a court of juſtice to the man's utter ruin." The biſhop, however, had too much diſcretion to follow ſuch inconſiderate advice.

His lordſhip then takes notice of the various and inconſiſtent ſtories which Fournier told concerning the conſideration of this note; and in particular of the contradictory accounts which at different times he gave to Mr. Chevallier himſelf. But notwithſtanding all theſe variations and falſehoods, Fournier was hardy enough to brave the biſhop, and

defy

defy detection: upon which his lordſhip (as we have ſeen) was obliged to call him and his note into chancery, where he obtained a judgement in his favour, together with all coſts of ſuit, amounting to 150l. and upwards. The circumſtances, which inconteſtably proved the note to be counterfeit, are very accurately related by his lordſhip; and it appeared from the particulars, which were confirmed by depoſitions in the cauſe, that the ingenious Mr. Fournier had drawn up at leaſt three notes over the biſhop's name, on the franks in which his lordſhip's letters were incloſed when he was artfully led into an epiſtolary correſpondence. In ſhort, the concurring evidence of his guilt was more than ſufficient to warrant the decree of a court of equity againſt Fournier.

Our prelate, with ſome warmth, expreſſes his amazement that Mr. Chevallier, who had the character of a man of unblemiſhed integrity, ſhould patronize Fournier after the ſtrongeſt aſſurances of his guilt, even from the contradictions which he heard from his own mouth; and he imputes a part of the trouble he had in the affair to this encouragement and protection. He likewiſe, with great tenderneſs, takes notice of ſome inconſiſtencies and contradictions in Mr. Chevallier; and concludes, with a truly Chriſtian temper, that he forgives him as fully and as ſincerely as it is his duty to do.

Biſhop Hoadly died at the great age of eighty-five, at his palace at Chelſea, on the 17th of April, 1761. He was a man of great abilities, which he employed in the ſervice of religion, and in promoting the common rights of mankind; and his private character was very amiable. He was twice married; and by his firſt lady he had five children. His ſon Benjamin became a phyſician, and was author

thor, of the celebrated comedy, called "The Suſpicious Huſband." Another of his ſons, Dr. John Hoadly, became chancellor of the dioceſe of Winchester. He was editor of a complete edition of the works of his father, which was publiſhed in three volumes, folio, in 1773.

A few years before biſhop Hoadly's death, the following ode was addreſſed to him by Dr. Akenſide; and which, it has been obſerved, is a more laſting monument in honour of him, than that which was executed by Mr. Wilton, and erected to his memory in the cathedral of Wincheſter:

ODE *to the Right Rev. Dr.* BENJAMIN HOADLY, *Biſhop of Wincheſter.*

I. 1.

For toils which patriots have endur'd,
For treaſon quell'd and laws ſecur'd,
In every nation Time diſplays
The palm of honourable praiſe.
Envy may rail; and faction fierce
May ſtrive: but what, alas, can thoſe
(Though bold, yet blind and ſordid foes)
To gratitude and love oppoſe,
To faithful ſtory and perſuaſive verſe?

I. 2.

O nurſe of freedom, Albion, ſay,
Thou tamer of deſpotic ſway,
What man, among thy ſons around,
Thus heir to glory haſt thou found?
What page, in all thy annals bright,
Haſt thou with purer joy ſurvey'd
Than that where truth, by Hoadly's aid,
Shines through the deep unhallow'd ſhade
Of kingly fraud and ſacerdotal night?

I. 3.

I. 3.

To him the Teacher bleſs'd
Who ſent religion, from the palmy field
By Jordan, like the morn to cheer the weſt,
And lifted up the veil which heaven from earth conceal'd,
To Hoadly thus he utter'd his beheſt:
"Go thou, and reſcue my diſhonour'd law
"From hands rapacious and from tongues im-
"pure:
"Let not my peaceful name be made a lure
"The ſnares of ſavage tyranny to aid:
"Let not my words be impious chains to draw
"The free-born ſoul, in more than brutal awe,
"To faith without aſſent, allegiance unrepaid."

II. 1.

No cold nor unperforming hand
Was arm'd by heaven with this command.
The world ſoon felt it: and, on high,
To William's ear with welcome joy
Did Locke among the bleſt unfold
The riſing hope of Hoadly's name:
Godolphin then confirm'd the fame;
And Somers, when from earth he came,
And valiant Stanhope the fair ſequel told.

II. 2.

Then drew the law-givers around
(Sires of the Grecian name renown'd),
And liſtening aſk'd, and wondering knew,
What private force could thus ſubdue
The vulgar and the great combin'd;
Could war with ſacred folly wage;
Could a whole nation diſengage
From the dread bonds of many an age,
And to new habits mould the public mind.

II. 3.

For not a conqueror's ſword,
Nor the ſtrong powers to civil founders known,
Were his: but truth by faithful ſearch explor'd,
And ſocial ſenſe, like ſeed, in genial plenty ſown.
Wherever it took root, the ſoul (reſtor'd
To freedom) freedom too for others fought.
Not monkiſh craft the tyrant's claim divine,
Not regal zeal the bigot's cruel ſhrine,
Could longer guard from reaſon's warfare ſage;
Not the wild rabble to ſedition wrought,
Not ſynods by the papal genius taught,
Nor St. John's ſpirit looſe, nor Atterbury's rage.

III. 1.

But where ſhall recompence be found?
Or how ſuch arduous merit crown'd?
For look on life's laborious ſcene:
What rugged ſpaces lie between
Adventurous Virtue's early toils
And her triumphal throne! The ſhade
Of death, mean time, does oft invade
Her progreſs; nor, to us diſplay'd,
Wears the bright heroine her expected ſpoils.

III. 2.

Yet born to conquer is her power:
—O Hoadly, if that favourite hour
On earth arrive, with thankful awe
We own juſt heaven's indulgent law,
And proudly thy ſucceſs behold;
We attend thy reverend length of days
With benediction and with praiſe,
And hail thee in our public ways
Like ſome great ſpirit fam'd in ages old.

III 3.

While thus our vows prolong
Thy ſteps on earth, and when by us reſign'd
Thou join'ſt thy ſeniors, that heroic throng

Who reſcu'd or preſerv'd the rights of human kind,
O! not unworthy may thy Albion's tongue
Thee ſtill her friend and benefactor name:
O! never, Hoadly, in thy country's eye,
May impious gold, or pleaſure's gaudy prize,
Make public virtue, public freedom vile:
Nor our own manners tempt us to diſclaim
That heritage, our nobleſt wealth and fame,
Which thou haſt kept intire from force and factious guile.

*** *Authorities.* Biographia Britannica. Britiſh Biography, 8vo. vol. IX.

THE

THE LIFE OF

EDWARD YOUNG, LL.D.

[A. D. 1681, to 1765.]

DR EDWARD YOUNG was born in the year 1684, at Upham, in Hampſhire, of which place his father, Dr. Edward Young, dean of Sarum, was then rector. At a proper age he was ſent to Wincheſter-ſchool, where he became a ſcholar upon that foundation. From thence he was removed to Oxford; and, according to the ſtatutes of each foundation, admitted of New College in the year 1703; but being ſuperannuated, and there being no fellowſhip vacant, he removed, before the expiration of the year, to Corpus Chriſti College, where he entered himſelf a gentleman commoner. In 1708, he was put into a law-fellowſhip at All Souls by archbiſhop Tenniſon, into whoſe hands it came by a devolution. In conſequence of this preferment, in 1714, he took the degree of bachelor of laws; and in 1719 he became a doctor of laws. Two years after this, he was prevailed upon by the duke of Wharton, who patronized him, to offer himſelf a candidate for member of parliament for the borough of Cirenceſter; but in this attempt he was unſucceſsful.

In the mean time he had applied himſelf to the ſtudy of poetry with ſuch ſucceſs, that he produced, the ſame year, a Tragedy, called "Buſiris," which was acted with great applauſe; and, in 1721, this play was followed by another, entituled, "The Revenge," which is eſteemed his beſt dramatic performance, and which met with the reception it deſerved. He afterwards brought a third tragedy upon the ſtage, entituled, "The Brothers," which was alſo acted with applauſe.

About the year 1723, our author publiſhed, "A Poem on the Laſt Day, in Three Books;" which, coming from the pen of a layman, was honoured with peculiar applauſe. This production was ſoon followed by another, entituled, "The Force of Religion; or Vanquiſhed Love; A Poem, in Two Books;" which was well received by the publick in general, and was particularly pleaſing to the noble family who were more immediately intereſted in the ſubject of his verſe.

As a poet, Dr. Young has other and far better claims upon poſterity for reputation than what ariſe from theſe performances; but, whatever may be their intrinſic merit, they ſerved to introduce him to the notice of ſeveral of the nobility; and the turn of his mind leading him to divinity, he quitted the ſtudy of the law, and entering into holy orders was appointed chaplain in ordinary to king George the ſecond, in the year 1728. The ſame year he diſtinguiſhed himſelf as a proſe-writer, by publiſhing "A Vindication of Providence: Or, A true Eſtimate of Human Life: in which the Paſſions are conſidered in a new Light." The occaſion which firſt ſuggeſted this ſubject to him was, as he himſelf informs us, the death of the king (George the Firſt); an event which led him into a variety of reflections that are, in general, extremely juſt; and

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as they are by no means drawn from books, but from the life, they have alſo an air of originality which renders them the more ſtriking.

In the year 1730, Dr. Young was preſented by his college to the valuable rectory of Welwyn in Hertfordſhire; and his fellowſhip being vacated by this preferment, he entered ſoon after into a marriage with the lady Betty Lee, widow of Colonel Lee, and daughter to the earl of Litchfield; a lady of excellent endowments, and great ſweetneſs of temper. In the mean time, the duties of the clerical profeſſion had not entirely withdrawn his attention from thoſe elegant purſuits to which he was attached by nature and education. Polite literature ſtill attracted his regard; and, amidſt his ſeverer ſtudies, he continued to cultivate his poetical talent.

His ſatires, which were entituled, "The Love of Fame, or the Univerſal Paſſion," and which were at firſt ſeparately printed in folio, at different times, were well received by the publick; but his moſt celebrated performance is his "Night Thoughts." Dr. Young's lady had two children by her former huſband, a ſon and a daughter, whoſe amiable qualities ſo entirely engaged his affections, that he loved them with all a father's fondneſs; and as ſhe had alſo brought him a ſon, his domeſtic felicity was complete; but, in the year 1741, it was ſuddenly and irretrievably interrupted by the death of his wife, her ſon, and daughter, who were all taken from him within a ſhort time of each other. This was an affliction which called for every conſolation that reaſon and religion could inſpire; and how deeply he was affected by his loſs, and what painful ſtruggles he underwent before he could regain any tolerable tranquillity of mind, is evident from the "Night Thoughts," that celebrated

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brated poem, which was occaſioned by this calamity.

Notwithſtanding the blemiſhes and defects of this performance, which are numerous and ſtriking, there was ſomething in it ſo peculiarly noble and auguſt, that, at its firſt appearance, it was received with unbounded applauſe; and, without doubt, its various and tranſcendent beauties will be contemplated with admiration and delight by a very remote poſterity.

In 1755, he publiſhed, in 8vo. "The Centaur not fabulous. In Six Letters to a Friend, on the Life in Vogue." An explanation of this ſingular title will throw ſome light on the nature of the work; and the author himſelf has thus given it to his readers: "The men of pleaſure," ſays he, "the licentious and profligate are the ſubject of theſe letters: and in ſuch, as in the fabled Centaur, the brute runs away with the man; therefore I call them Centaurs. And further I call them Centaurs not fabulous, becauſe by their ſcarcely half-human conduct and character, that enigmatical and purely ideal figure of the ancients is not unriddled only, but realized." In the firſt four letters he attempts to make the infidel and the voluptuary ſenſible of their error, and to recommend belief and virtue, in the room of doubt and diſſoluteneſs. In the fifth and ſixth he treats of theſe five points; "Life's Review; The general Cauſe of Security in Sin; Thoughts for Age; The Dignity of Man; The Centaur's Reſtoration to Humanity." The three firſt of theſe points, he tells his correſpondent, were naturally ſuggeſted to him by the world's wickedneſs, and their own; and by their advanced time of life. The fourth, viz. The Dignity of Man, ſays he, is naturally ſuggeſted by the notoriety of its reverſe in thoſe for whoſe ſake theſe letters are

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principally written. And the fifth point, viz. The Centaur's Reſtoration to Humanity is forcibly impoſed on me by the tranſporting thought that ſuch an event is poſſible.

The general ſtrain of theſe letters is ſtrongly characteriſtic of the author of the "Night Thoughts," notwithſtanding an air of gaiety, and even levity, which is occaſionally aſſumed; and they are, in many inſtances, diſtinguiſhed by a ſtriking originality of ſentiment, and peculiar brilliancy of expreſſion.

As Dr. Young poſſeſſed ſo much merit, and had been appointed chaplain to king George II. ſo early as the year 1728, it has juſtly been thought extraordinary that he never obtained any preferment in the church, but ended his days upon a living, which came to him from his college without any favour. "To ſatisfy curioſity of this kind, ſays Mr. Herbert Croft, is, at this diſtance of time, far from eaſy. The parties themſelves know not often, at the inſtant, why they are neglected. The neglect of Young is by ſome aſcribed to his having attached himſelf to the prince of Wales, and to his having preached an offenſive ſermon at St. James's. It has been told me, that he had two hundred a year in the late reign, by the patronage of Walpole; and that, whenever the king was reminded of Young, the only anſwer was, "he has a penſion." All the light thrown on this inquiry by the following letter from Secker, only ſerves to ſhew us at what a late period of life the author of the "Night Thoughts" ſolicited preferment.

"Deanry of St. Paul's, July 8, 1758.

Good Dr. YOUNG,

"I have long wondered, that more ſuitable notice of your great merit hath not been taken by per-

ſons in power. But how to remedy the omiſſion, I ſee not. No encouragement hath ever been given me to mention things of this nature to his majeſty. And therefore, in all likelihood, the only conſequence of doing it would be weakening the little influence which elſe I may poſſibly have on ſome other occaſions. Your fortune and your reputation ſet you above the need of advancement; and your ſentiments above that concern for it, on your own account, which, on that of the publick, is ſincerely felt by

"Your loving brother,
THO. CANT."

About two years before this he publiſhed a profe piece of great merit, entituled, "Conjectures on Original Compoſition, in a Letter to the Author of Sir Charles Grandiſon." In this performance, ſpeaking of the pleaſures of compoſition, Dr. Young ſays, "To men of letters, and leiſure, it is not only a noble amuſement, but a ſweet refuge; it improves their parts, and promotes their peace; it opens a back-door out of the buſtle of this buſy, and idle world, into a delicious garden of moral and intellectual fruits and flowers; the key of which is denied to the reſt of mankind. When ſtung with idle anxieties, or teazed with fruitleſs impertinence, or yawning over inſipid diverſions, then we ſee the bleſſings of a lettered receſs. With what a guſt do we retire to our diſintereſted and immortal friends in our cloſet, and find our minds, when applied to ſome favourite theme, as naturally and as eaſily quieted and refreſhed, as a peeviſh child (and peeviſh children are we all till we fall aſleep) when laid to the breaſt! Our happineſs no longer lives on charity; nor bids fair for a fall, by leaning on that moſt precarious and thorny pillow,

pillow, another's pleaſure for our repoſe. How independent of the world is he, who can daily find new acquaintance, that at once entertain and improve him in the little world, the minute but fruitful creation of his own mind!

"These advantages compoſition affords us, whether we write ourſelves, or, in more humble amuſement, peruſe the works of others. While we buſtle through the thronged walks of public life, it gives us a reſpite, at leaſt from care, a pleaſing pauſe of refreſhing recollection. If the country is our choice or fate, there it reſcues us from ſloth and ſenſuality, which, like obſcene vermin, are apt gradually to creep unperceived into the delightful bowers of our retirement, and to poiſon all its ſweets. Conſcious guilt robs the roſe of its ſcent, the lily of its luſtre, and makes an Eden a deflowered and diſmal ſcene.

"Moreover, if we conſider life's endleſs evils, what can be more prudent than to provide for conſolation under them? A conſolation under them the wiſeſt of men have found in the pleaſures of the pen; witneſs, among many more, Thucydides, Xenophon, Tully, Ovid, Seneca, Pliny the Younger, who ſays, "in uxoris infirmitate, & amicorum periculo, aut morte turbatus, ad ſtudia, unicum doloris levamentum, confugio." And why not add to theſe their modern equals, Chaucer, Rawleigh, Bacon, Milton, Clarendon, under the ſame ſhield, unwounded by misfortune, and nobly ſmiling in diſtreſs?

"Compoſition was a cordial to theſe under the frowns of Fortune; but evils there are, which her ſmiles cannot prevent, or cure. Among theſe are the languors of old age. If thoſe are held honourable, who in a hand benumbed by time have graſped the juſt ſword in defence of their country;

ſhall they be leſs eſteemed, whoſe unſteady pen vibrates to the laſt in the cauſe of religion, of virtue, of learning? Both theſe are happy in this, that by fixing their attention on objects moſt important, they eſcape numberleſs little anxieties, and that *tædium vitæ* which often hangs ſo heavy on its evening hours."

Dr. Young's laſt performance was a poem, entituled, "The Reſignation," which is inferior to his other works, and was publiſhed not long before his death, which happened at Welwyn, on the 12th of April, 1765. He was buried under the altar-piece of that pariſh-church, by the ſide of his wife. His fortune, which was conſiderable, he left to his only ſon, with ſome parts of whoſe conduct he had been much diſpleaſed, but to whom he was, at laſt reconciled. It has been ſaid, that the character of *Lorenzo* in the *Night Thoughts* was intended by Dr. Young for his ſon; but this appears to be entirely without foundation; for the doctor's ſon was only ſeven years of age when the character of Lorenzo, in the "Night Thoughts," was firſt publiſhed. In juſtice to Dr. Young's ſon, it ſhould alſo be obſerved, that, whatever might be the faults or foibles of his youth, he now bears a very reſpectable character.

Dr. Young was a man of conſiderable genius, of great piety, and of amiable and virtuous manners in private life. The turn of his mind was naturally ſolemn; and, during his reſidence in the country, he commonly ſpent ſome hours in a day amongſt the tombs in his own church-yard. His converſation, as well as his writings, generally had a reference to the life after this; and the ſame diſpoſition diſcovered itſelf even in the improvements of his rural abode. And yet, notwithſtanding this natural gloomineſs of temper, he was ſo

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fond of innocent amuſements, that he inſtituted an aſſembly and a bowling-green in his pariſh, which he frequently honoured with his preſence.—In the earlier part of his life, he had been intimately acquainted with ſome of the firſt perſons in the polite and learned world; but he ſurvived almoſt all of them many years.

Dr. Young's greateſt fault was too great a propenſity to flatter perſons in high ſtations, and thoſe from whom there was any probability of his obtaining preferment. He roſe betimes, and obliged his domeſticks to join with him in the duty of morning-prayer. In his youth, as well as afterwards, he was often diſtinguiſhed by ſomewhat of ſingularity in his manners. It is a traditionary report at Oxford, that, when he was compoſing, he would ſhut up his windows, and ſit by a lamp even at mid-day; and that ſculls, bones, and inſtruments of death, were among the ornaments of his ſtudy.

In 1762, Dr. Young publiſhed a collection of ſuch as he thought the beſt of his works in four volumes, 12mo. under the title of "The Works of the Author of the Night Thoughts." A fifth volume was publiſhed after his death.

*** *Authorities.* Biographia Britannica. Britiſh Biography. 8vo. vol. IX. Johnſon's Lives of the Poets. Baker's Biographia Dramatica.

THE LIFE OF SAMUEL RICHARDSON.

[A.D. 1689, to 1761.]

THIS ingenious writer was born in 1689, and is ſaid to have been the ſon of a farmer in Derbyſhire. Of the earlier part of his life few particulars are preſerved. He appears not to have received much inſtruction in the learned languages; but being brought up to the profeſſion of a printer, he carried on that buſineſs for a long ſeries of years, with great reputation, in Saliſbury-court, Fleet-ſtreet. When the duke of Wharton, about the year 1723, was active in oppoſition to the court; and, in order to make himſelf popular in the city, became a member of the Wax-chandlers company; Mr. Richardſon was his printer, and was much favoured by him, though he differed from the duke in his principles. He printed for that nobleman, for a ſhort time, a political paper, called "The "True Briton," which was publiſhed twice a week; but he ſoon declined having any concern in that publication, from an unwillingneſs to ſubject himſelf to any proſecution from the government. He printed for ſome time a news-paper, called "The "Daily Journal;" and afterwards "The Daily "Ga-

Gazetteer." He was patronized by Mr. Onſlow, ſpeaker of the Houſe of Commons; and by his intereſt was appointed to print the firſt edition of "The Journals of the Houſe of Commons." Mr. Onſlow had an high eſteem for him; and it is ſaid, that he would have procured for him ſome honourable and profitable office under the government; but Mr. Richardſon, whoſe buſineſs was extenſive and lucrative, neither deſired, nor would accept of, any thing of that kind.

In the year 1740 he publiſhed his celebrated romance, entituled, *Pamela*, which procured him both fame and profit. It appears, from a letter of Mr. Aaron Hill's to David Mallet, that the latter had ſuſpected that Mr. Hill had a hand in this performance. The paſſage in Mr. Hill's letter, which is dated January 23, 1741, is as follows: "You aſk me, in your poſtſcript, whether you are right in gueſſing, there are ſome traces of my hand in Pamela? No, Sir, upon my faith, I had not any (the minuteſt ſhare) in that delightful nurſery of virtues. The ſole and abſolute author is Mr. Richardſon of Saliſbury-Court; and ſuch an author too he is, that hardly mortal ever matched him for his eaſe of natural power. He ſeems to move like a calm ſummer ſea, that, ſwelling upward, with unconſcious deepneſs, lifts the heavieſt weights into the ſkies, and ſhews no ſenſe of their incumbency. He would, perhaps, in every thing he ſays or does, be more in nature than all men before him, but that he has one fault to an unnatural exceſs—and that is, modeſty. The book was publiſhed many months before I ſaw or heard of it; and when he ſent it me, among ſome other pieces, it came without the ſmalleſt hint that it was his, and with a grave apology, as for a trifle of too light a ſpecies.

ſpecies. I found out whoſe it was by the reſembling turn of Pamela's expreſſions, weighed with ſome which I had noted as peculiar in his letters: yet very loth he was, a long time, to confeſs it. And, to ſay the leaſt I can, of qualities which he conceals with as much fear as if they were ignoble ones, he is ſo honeſt, open, generous, and great a thinker, that he cannot in his writings paint a virtue that he needs look farther than his heart to find a pattern for. Let me not, therefore, rob mankind for a moment, in ſo juſt a mind as yours, by interception of his praiſes. The glory is, and ought to be, his only. And I am much miſtaken in the promiſe of his genius, or Pamela (all lovely as ſhe is, in her unheeded, haſty dreſs) is but a dawning to the day he is to give us."

In 1749 he publiſhed his moſt celebrated performance, his Clariſſa, in ſeven volumes, 8vo. In one of Mr. Hill's letters to Mr. Richardſon, on the publication of this work, are the following paſſages: Your Clariſſa "is full of varied and improving beauties, of ſuch ſtriking force, that they monopolize my thoughts, and every thought throughout my family.—They give a body, and material tangibility, to fancy! take poſſeſſion of the ſleep, and dwell, like birdlime, on the memory!—We are acquainted with, and ſee, and know, with the compleateſt intimacy, each man, maid, woman, tree, houſe, field, ſtep, incident, and place, throughout this exquiſite creation!—We agree, and every day, afreſh, remark to one another, that we can find no difference at all, in the impreſſion of things really done, and paſt, and recollected by us—and the things we read of, in this intellectual world, which you have naturalized us into."

"I never open you, without new proof of what

I have

I have a thouſand times aſſerted, that you are a ſpecies in your ſingle ſelf, that never had, nor will have, equal; ſuch a glowing ſkill you have to call out life, and paint the features of the ſoul ſo ſpeakingly!—to conjure up, into the compaſs of ſo ſmall a circle, ſuch innumerable ſpecimens of every humour, every paſſion!—all the repreſentative diſplays of nature!"

"Inſtead of viewing you engroſſed by a diurnal round of the ſame buſineſs, one would think you had been verifying the story of the wandering Jew, and gathering all the fruits of ſeventeen active ages, in all climates, and through all diverſities of converſation. But you have peculiarly, a nameleſs ſtrength, in locally impreſſive imagery, that goes beyond whatever was conceived by a poetic fancy! A certain happy force, of ſtarting life from ſome quick tranſient glance, that opens its whole likeneſs at a flaſh, and ſtamps it with a not to be reſiſted permanency. Your moral hints are ſudden, like ſhort lightning; and they ſtrike with the ſame force and ſubtilty!"

In 1753 he publiſhed his "Hiſtory of Sir Charles "Grandiſon," in eight volumes; which poſſeſſes a very high degree of merit, though it is thought not quite equal to his Clariſſa. Dr. Warton ſays, "Of all repreſentations of madneſs, that of Clementina, in the Hiſtory of Sir Charles Grandiſon, is the moſt deeply intereſting. I know not whether even the madneſs of Lear is wrought up, and expreſſed by ſo many little ſtrictures of nature and genuine paſſion. Shall I ſay it is pedantry to prefer and compare the madneſs of Oreſtes in Euripides to this of Clementina?"

The year after the publication of this work, Mr. Richardſon became maſter of the Stationer's company. In 1760 he purchaſed a moiety of the patent

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of law-printer, and carried on that department of buſineſs in partnerſhip with Mrs. Catherine Lintot. His country retirement was firſt at North-end, near Hammerſmith, and afterwards at Parſons-green; and his houſe was generally filled with the company of his friends of both ſexes; for he was extremely hoſpitable, and fond of the company of his friends. He died on the fourth of July, 1761, at the age of ſeventy-two, and was buried in St. Bride's-church, London.

He was twice married; and by his firſt wife, Martha Wilde, who was the daughter of Mr. Allington Wilde, printer, in Clerkenwell, he had five ſons and a daughter, who all died young. His ſecond wife, who ſurvived him more than twelve years, was Elizabeth, ſiſter of Mr. Leake, bookſeller at Bath. By her he had a ſon and five daughters. The ſon died young; but four of the daughters ſurvived him; viz. Mary, married in 1757, to Mr. Ditcher, an eminent ſurgeon at Bath; Martha, married in 1762 to Edward Bridgen, eſq. fellow of the Royal and Antiquarian Societies, and treaſurer of the Society of Antiquaries; Anne, who did not marry; and Sarah, who married Mr. Crowther, ſurgeon, of Boſwell-court, London.

Mr. Duncombe, ſpeaking of Mr. Richardſon, ſays, "To this great "maſter of the heart," this Shakeſpeare of Romance, who, in the words of the Rambler, "taught the paſſions to move at the "command of virtue," the Graces may be ſaid to have unveiled nature; and while our language laſts, or taſte and ſenſibility remain, the madneſs of Clementina in particular will be as much admired and felt as that of Lear. And let it be remembered, that the virtues which Richardſon drew he copied from his own heart, the benevolence which he inculcated he conſtantly practiſed in its fulleſt extent." It is

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alſo ſaid of him, "that, beſides his being a great genius, he was a truly good man in all reſpects; in his family, in commerce, in converſation, and in every inſtance of conduct. He was pious, virtuous, exemplary, benevolent, friendly, generous, and humane to an uncommon degree; glad of every opportunity of doing good to his fellow-creatures in diſtreſs, and relieving many without their knowledge. His chief delight was doing good. He was highly revered and beloved by his domeſticks, becauſe of his happy temper and diſcreet conduct. He had great tenderneſs towards his wife and children, and great condeſcenſion towards his ſervants."

Mr. Richardſon's works have been tranſlated into various foreign languages, and much admired by foreign writers of great celebrity. Rouſſeau, in his letter to D'Alembert, ſays, "There never has been written, in any language, a romance equal to, or approaching to, Clariſſa." Monſ. Diderot, in his "Eſſay on Dramatic Poetry," ſpeaking of Richardſon, ſays, "How ſtrong, how ſenſible, how pathetic, are his deſcriptions! his perſonages, though ſilent, are alive before me; and, of thoſe who ſpeak, the actions are ſtill more affecting than the words."

*** *Authorities.* New and General Biog. Dict. 8vo. edit. 1784. Nichols's Biographical and Literary Anecdotes of Mr. Bowyer. Works of Aaron Hill, vol. II.

THE

THE LIFE OF

HENRY FIELDING.

[A. D. 1707, to 1754.]

THIS celebrated writer was the ſon of Edmund Fielding, who ſerved in the wars under the duke of Marlborough, and arrived to the rank of lieutenant-general about the latter end of the reign of George I. or the beginning of George II. His mother was the daughter of judge Gould, the grandfather of the late Sir Henry Gould, one of the barons of the Exchequer: he was born at Sharphard-park, in Somerſetſhire, in 1707; and was the eldeſt of four ſiſters and a brother. Sarah Fielding, his third ſiſter, is well known to the literary world by ſeveral elegant performances.

His mother dying, lieutenant-general Fielding married a ſecond time; and the iſſue of that marriage was ſix ſons, George, James, Charles, John, William, and Baſil. Of theſe Sir John Fielding, ſucceeded his half-brother, Henry, in the commiſſion of the peace for the counties of Middleſex, Surrey, Eſſex, and the city and liberties of Weſtminſter; and who, by the improvements he made in our defective ſyſtem of police, acquired great reputation, and the honour of being conſidered as the chief magiſtrate in thoſe extenſive juriſdictions.

Henry.

Henry Fielding received the firſt rudiments of his education at home, under the care of the reverend Mr. Oliver, of whom he has given a very humorous and ſtriking portrait in Joſeph Andrews, under the name of Parſon Trulliber.

From Mr. Oliver's care he was removed to Eton-ſchool, where he became acquainted with the late lords Lyttelton and Holland, Sir Charles Hanbury Williams, Mr. Winnington, and lord Chatham. When he left this great ſeminary, he was ſaid to be uncommonly verſed in the Greek and Latin claſſics; for both which he ever retained a ſtrong admiration.

From Eton he was ſent to Leyden, and there he ſtudied the civilians for about two years; but remittances failing, at the age of twenty, or thereabout, he returned from Leyden to London, where, though under age, he found himſelf his own maſter; from which ſource flowed all the inconveniencies that attended him throughout the remainder of his life. The brilliancy of his wit, the vivacity of his humour, and his high reliſh of ſocial enjoyment, ſoon brought him into requeſt with men of taſte and literature, and with the voluptuous of all ranks. His finances were not equal to the frequent draughts made upon him by the extravagance which naturally followed. He was allowed, indeed, two hundred pounds a year by his father; but, as he himſelf uſed to ſay, any body might pay it that would.

The fact was, General Fielding, having married again ſoon after the death of our author's mother, had ſo large an increaſe of family, and that too ſo quick, that he could not ſpare any conſiderable diſburſements for the maintenance of his eldeſt ſon. Of this truth Henry Fielding was ſenſible; and he was therefore, in whatever difficulties he might be involved, never wanting in filial piety; which, his

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neareſt relations agree, was a ſhining part of his character.

Diſappointments, indeed, were obſerved to provoke him into occaſional peeviſhneſs, and ſeverity of animadverſion; but his general temper was remarkably gay, and, for the moſt part, overflowing with wit, mirth, and good-humour.

Diſagreeable impreſſions never continued long upon his mind; his imagination was fond of ſeizing every gay proſpect; and, in his worſt adverſities, filled him with ſanguine hopes of a better ſituation. To obtain this, he flattered himſelf that he ſhould find reſources in his wit and invention; and accordingly he commenced a writer for the ſtage in the year 1727, being then about twenty years of age.

His firſt dramatic piece ſoon after adventured into the world, and was called "Love in ſeveral "Maſques." It immediately ſucceeded the Provoked Huſband, a play, which, for the continued ſpace of twenty-eight nights, received as great and as juſt applauſes as ever were beſtowed on the Engliſh ſtage. Notwithſtanding theſe obſtacles, Fielding's play was favourably received.

His ſecond play, "The Temple Beau," appeared the year after. From the year 1727 to the end of 1736, almoſt all his plays and farces were written, not above two or three having appeared ſince that time; ſo that he produced about eighteen theatrical performances, plays and farces included, before he was quite thirty years of age.

Though in the plan of his pieces he is not always regular, yet he is often happy in his diction and ſtyle; and, in every groupe that he has exhibited, there are to be ſeen particular delineations that will amply recompenſe the attention beſtowed upon them.

them. The comedy of "The Miſer," which he has moſtly taken from Moliere, has maintained its ground upon the ſtage ever ſince it was firſt performed; and has the value of a copy from a great painter, by an eminent hand.

The comedy of "Paſquin," hinted at by lord Cheſterfield in his ſpeech, and ſome other piece, which being ſuppreſſed he did not think proper to preſerve, even in manuſcript, together with "The Hiſtorical Regiſter," which is full of ſevere ſatire on the great men of the time in high office, undoubtedly occaſioned the act of parliament, of which we have taken ſo much notice in lord Cheſterfield's life, for ſubjecting all new plays to the inſpection and licence of the lord chamberlain.

His farces were almoſt all of them very ſucceſsful; and many of them are ſtill acted every winter with approbation. They were generally the production of two or three mornings. "The Lottery," "The Intriguing Chambermaid," and "The Virgin Unmaſked," beſides the real entertainment they afford, had, on their firſt appearance, this additional merit, that they ſerved to make diſcoveries of that true comic genius which was then dawning forth in that celebrated actreſs, Mrs. Clive.

So early as when he was at Leyden, Mr. Fielding made ſome efforts towards a comedy in the ſketch of Don Quixote in England. When he left that place, and ſettled in London, a variety of characters attracted his notice, and of courſe ſerved to ſtrengthen his favourite inclination: the inconſiſtencies that flow from vanity, from affectation, from hypocriſy, from pretended friendſhip, and, in ſhort, all the diſſonant qualities which are often whimſically blended together by the follies of men, could not fail to ſtrike a perſon who had ſo fine a ſenſe of ridicule;

ridicule; and, accordingly, we find that he never ſeems ſo happy, as when he is developing a character made up of motley and repugnant properties.

To ſearch out and deſcribe objects of this kind ſeems to have been the favourite bent of his mind, and, from his happy deſcription of the manners, he may juſtly be pronounced an admirable comic genius in the largeſt acceptation of the phraſe, implying humorous and pleaſant imitation of men and manners, whether in the way of fabulous narration, or of dramatic compoſition.

In the former ſpecies of writing lay the excellence of Mr. Fielding: in dramatic imitation he muſt be allowed to fall ſhort of the great maſters in that art. What the ingenious Mr. Hurd obſerves of Ben Jonſon may be juſtly applied to Fielding:

"His taſte for ridicule was ſtrong, but indelicate, which made him not over-curious in the choice of his topicks. His ſtyle in picturing his characters, though maſterly, was without that elegance of hand which is required to correct and allay the force of ſo bold a colouring. Thus the bias of his nature leading him to Plautus, rather than Terence, for his model; it is not to be wondered, that his wit is too frequently cauſtic, his raillery coarſe, and his humour exceſſive."

There is another circumſtance reſpecting the drama, in which Fielding's judgement ſeems to have failed him: the ſtrength of his genius certainly lay in fabulous narration; and he did not ſufficiently conſider, that ſome incidents of a ſtory which, when related, may be worked up into much pleaſantry and humour, are apt, when thrown into action, to excite ſenſations incompatible with humour and ridicule.

To theſe cauſes of his failure in the province of the drama, may be added that ſovereign contempt he

he always entertained for the underſtandings of the generality of mankind. It was in vain to tell him, that a particular ſcene was dangerous, on account of its coarſeneſs, or becauſe it retarded the general buſineſs with feeble efforts of wit; he doubted the diſcernment of his auditors, and ſo thought himſelf ſecured by their ſtupidity, if not by his own humour and vivacity. A very remarkable inſtance of this diſpoſition appeared when the comedy of "The Wedding Day" was put into rehearſal.

An actor, who was principally concerned in the piece, and, though young, was then, by the advantage of uncommon talents, an early favourite of the publick, told Mr. Fielding, he was apprehenſive, that the audience would make free with him in a particular paſſage; adding, that a repulſe might ſo hurry his ſpirits, as to diſconcert him for the reſt of the night, and therefore begged that it might be omitted. "No, d—mn 'em," replied the bard, "if the ſcene is not a good one, let them find that out."

Accordingly, the play was brought on without alteration; and, juſt as had been foreſeen, the diſapprobation of the houſe was provoked at the paſſage before objected to; and the performer, alarmed and uneaſy at the hiſſes he had met with, retired into the Green-room, where the author was ſolacing himſelf with a bottle of Champaign. He had by this time drank pretty plentifully, and cocking his eye at the actor, while ſtreams of tobacco trickled down from the corner of his mouth, "What's the matter, Garrick," ſays he, "what are they hiſſing now?" "Why, the ſcene that I begged you to retrench; I knew it would not do; and they have ſo frightened me, that I ſhall not be able to collect myſelf again the whole night." "Oh! d—mn 'em," replies the author, "they have found it out, have they?"

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If we add to the foregoing remarks an obſervation of his own; "that he left off writing for the ſtage, when he ought to have begun;" and, together with this, conſider his extreme hurry and diſpatch; we ſhall be able fully to account for his not bearing a more diſtinguiſhed place in the rank of dramatic writers.

It is apparent, that, in the frame and conſtitution of his genius, there was no defect, but ſome faculty or other was ſuffered to lie dormant, and the reſt, of courſe, were exerted with leſs efficacy: at one time we ſee his wit ſuperſeding all his other talents; at another, his invention runs riot, and multiplies incidents and characters in a manner repugnant to all the received laws of the drama. Generally his judgement was very little conſulted; and, indeed, how could it? When he had contracted to bring on a play, or a farce, he would go home rather late from a tavern, and the next morning deliver a ſcene to the players, written upon the papers which wrapped up the tobacco in which he ſo much delighted.

Though it was the lot of Henry Fielding to write always with a view to profit, he derived but ſmall aids towards his ſubſiſtence from the treaſurer of the play-houſe. One of his farces he has printed as it was damned at the theatre-royal in Drury-lane; and, that he might be more generous to his enemies than they were willing to be to him, he informs them, in the general preface to his Miſcellanies, that, for the Wedding-Day, though acted ſix nights, his profits from the houſe did not exceed fifty pounds.

A fate not much better attended him in his earlier productions: but the ſeverity of the publick, and the malice of his enemies, met with a noble

alleviation from the patronage of the late duke of Richmond, John duke of Argyle, the late duke of Roxborough, and many perſons of diſtinguiſhed rank and character; among whom may be numbered the late lord Lyttelton, whoſe friendſhip to our author ſoftened the rigour of his misfortunes while he lived, and exerted itſelf towards his memory when he was no more, by taking pains to clear up imputations of a particular kind, which had been thrown out againſt his character.

Mr. Fielding had not been long a writer for the ſtage, when he married Miſs Craddock, a beauty from Saliſbury. About that time his mother dying, a moderate eſtate at Stower, in Dorſetſhire, devolved to him. To that place he retired with his wife, on whom he doated, with a reſolution to bid adieu to all the follies and intemperances of a town life. But, unfortunately, a kind of family-pride here gained an aſcendant over him; and he began immediately to vie in ſplendor with the neighbouring country gentlemen. With an eſtate not much above two hundred pounds a year, and his wife's fortune, which did not exceed fifteen hundred pounds, he encumbered himſelf with a large retinue of ſervants, all clad with coſtly yellow liveries. For their maſter's honour, theſe people could not deſcend ſo low as to be careful in their apparel, but in a month or two were unfit to be ſeen; the ſquire's dignity required that they ſhould be new equipped; and his chief pleaſure conſiſting in ſociety and convivial mirth, hoſpitality threw open his doors, and, in leſs than three years entertainments, hounds, and horſes, entirely devoured a little patrimony, which, had it been managed with œconomy, might have ſecured to him a ſtate of independence for the reſt of his life. Senſible of the

diſagreeable ſituation he had now reduced himſelf to, he immediately determined to exert his beſt endeavours to recover what he had wantonly thrown away, a decent competence; and, being then about thirty years of age, he betook himſelf to the ſtudy of the law. The friendſhips he met with from ſome, who have ſince riſen to be the firſt ornaments of the law, will ever do honour to his memory. His application, while he was a ſtudent in the Temple, was remarkably intenſe: he has been frequently known, by his intimates, to retire late at night from a tavern to his chambers, and there read, and make abſtracts from the moſt abſtruſe authors, for ſeveral hours before he went to bed. After the cuſtomary time of probation at the Temple, he was called to the bar. He attended with aſſiduity, both in term-time and on the weſtern circuit, as long as his health permitted; but the gout ſoon rendered it impoſſible for him to be as conſtant at the bar, as the laborioufneſs of his profeſſion required: he could only now follow the law by ſtarts, at ſuch intervals as were free from indiſpoſition; which could not but be a diſpiriting circumſtance, as he ſaw himſelf at once diſabled from ever riſing to the eminence he aſpired to. However, under the ſeverities of pain and want, he ſtill purſued his reſearches with an eagerneſs of curioſity peculiar to him: and though it is wittily remarked by Wycherly, that Apollo and Lyttelton ſeldom meet in the ſame brain, yet Mr. Fielding is allowed to have acquired a reſpectable ſhare of juriſprudence, and in ſome particular branches he is ſaid to have riſen to a great degree of eminence, more eſpecially in crown-law, as may be judged from his leaving two volumes in folio on that ſubject. This work remains ſtill unpub-

unpubliſhed; and it is deemed perfect in ſome parts. It will ſerve to give us an idea of the great force and vigour of his mind, if we conſider him purſuing ſo arduous a ſtudy under the exigencies of family diſtreſs, with a wife and children, whom he tenderly loved, looking up to him for ſubſiſtence, with a body lacerated by the acuteſt pains, and with a mind diſtracted with a thouſand avocations, and obliged, for immediate ſupply, to produce, almoſt extempore, a play, a farce, a pamphlet, or a newspaper.

A large number of fugitive political tracts, which had their value when the incidents were actually paſſing on the great ſcene of buſineſs, came from his pen: the periodical paper, called "The Champion," owed its chief ſupport to his abilities; and though his eſſays in that collection cannot now be aſcertained, yet the reputation ariſing to him, at the time of publication, was not inconſiderable.

In the progreſs of Henry Fielding's talents, there ſeem to have been three remarkable periods; one, when his genius broke forth at once, with an effulgence ſuperior to all the rays of light it had before emitted, like the ſun in his morning glory; the ſecond, when it was diſplayed with collected force, and a fullneſs of perfection, like the ſun in meridian majeſty; and the third, when the ſame genius, grown more cool and temperate, ſtill continued to cheer and enliven, but ſhewed at the ſame time that it was tending to its decline, like the ſun, abating from his ardour, but ſtill gilding the weſtern hemiſphere.

To theſe three epochas of our author's genius, there is an exact analogy, in his Joſeph Andrews, Tom Jones, and Amelia. It will not be improper

here to mention, that the reverend Mr. Young, a learned and much eſteemed friend of Mr. Fielding's, ſat for parſon Adams. Mr. Young was remarkable for his intimate acquaintance with the Greek authors, and had as paſſionate a veneration for Æſchylus as parſon Adams; the overflowings of his benevolence were as ſtrong, and his fits of reverie were as frequent, and occurred too upon the moſt intereſting occaſions. Of this laſt obſervation a ſingular inſtance is given, by a gentleman who ſerved, during the laſt war in Flanders, in the very ſame regiment to which Mr. Young was chaplain: on a fine ſummer's evening, he thought proper to indulge himſelf in his love of a ſolitary walk; and accordingly he ſallied forth from his tent: the beauties of the hemiſphere, and the landſcape round him, preſſed warmly on his imagination; his heart overflowed with benevolence to all God's creatures, and gratitude to the Supreme Diſpenſer of that emanation of glory which covered the face of things. It is very poſſible that a paſſage in his dearly beloved Æſchylus occurred to his memory on this occaſion, and ſeduced his thoughts into a profound meditation. Whatever was the object of his reflections, certain it is, that ſomething did powerfully ſeize his imagination, ſo as to preclude all attention to things that lay immediately before him; and, in that deep fit of abſence, Mr. Young proceeded on his journey till he arrived very quietly and calmly in the enemy's camp, where he was, with difficulty, brought to a recollection of himſelf, by the repetition of "Qui va la," from the ſoldiers upon duty. The officer who commanded, finding that he had ſtrayed thither in the undeſigning ſimplicity of his heart, and ſeeing an innate goodneſs in his priſoner, which commanded

his reſpect, very politely gave him leave to purſue his contemplations home again.

Soon after the publication of Joſeph Andrews, Fielding's laſt comedy, the Wedding-Day, was exhibited on the ſtage: and, as we have already obſerved, it was attended with an indifferent ſhare of ſucceſs. The law, from this time, had its hot and cold fits with him. The repeated ſhocks of illneſs diſabled him from being as aſſiduous an attendant at the bar, as his own inclination, and patience of the moſt laborious application, would otherwiſe have made him. Beſides the demands for expence, which his valetudinarian habit of body conſtantly made upon him, he had likewiſe a family to maintain; from buſineſs he derived little or no ſupplies; and his proſpects, therefore, grew every day more gloomy and melancholy. To theſe diſcouraging circumſtances, if we add the infirmity of his wife, whom he loved tenderly, and the agonies he felt on her account, the meaſure of his afflictions will be well nigh full. To ſee her daily languiſhing, and wearing away before his eyes, was too much for a man of his ſtrong ſenſations; the fortitude of mind, with which he met all the other calamities of life, deſerted him on this moſt trying occaſion; and her death, which happened about this time, brought on ſuch a vehemence of grief, that his friends began to think him in danger of loſing his reaſon.

When the firſt emotions of his ſorrow were abated, he began again to ſtruggle with his fortune. He engaged in two periodical papers ſucceſſively. The firſt of theſe was called, "The True Patriot," which was ſet on foot during the late rebellion, and was conducive to the excitement of loyalty, and a love for the conſtitution in the breaſt of his coun-

trymen. The Jacobite Journal was calculated to diſcredit the ſhattered remains of an unſucceſsful party; and, by a well-applied raillery and ridicule, to bring the ſentiments of the diſaffected into contempt.

By this time Fielding had attained the age of forty-three; and, being inceſſantly purſued by reiterated attacks of the gout, he was wholly rendered incapable of purſuing the buſineſs of a barriſter any longer. He was obliged therefore to accept the office of an acting magiſtrate in the commiſſion of the peace for Middleſex, with a yearly penſion from government.

That he was attentive to the duties of this public ſtation is evident, from the many tracts he publiſhed relating to ſeveral of the penal laws, and to the vices and mal-practices which thoſe laws were intended to reſtrain; particularly "A Charge to the Grand-jury, delivered at Weſtminſter, on the 29th of June 1749;" the "Enquiry into the Cauſes of the Increaſe of Robberies;" and "A Propoſal for the Maintenance of the Poor."

Amidſt theſe ſevere exerciſes of his underſtanding, and all the laborious duties of his office, his invention could not lie ſtill; but he found leiſure to amuſe himſelf, and afterwards the world, with "The Hiſtory of Tom Jones." And now we are arrived at the ſecond grand epoch of Mr. Fielding's genius, when all his faculties were in perfect uniſon, and conſpired to produce a complete work, eminent in all the great eſſentials of compoſition; in fable, character, ſentiment, and elocution; and, as theſe could not be all united in ſo high an aſſemblage without a rich invention, a fine imagination, an enlightened judgment, and a lively wit, we may fairly here decide his character, and pronounce him the Engliſh Cervantes.

It

It may be added, that, in many parts of Tom Jones, we find he poſſeſſed the ſofter graces of character-painting, and of deſcription; many ſituations and ſentiments are touched with a delicate hand, and throughout the work he ſeems to feel as much delight in deſcribing the amiable part of human nature, as in his early days he had in exaggerating the ſtrong and harſh features of turpitude and deformity.

Thus have we traced our author in his progreſs to the time when the vigour of his mind was in its full growth of perfection; from this period it ſunk, but by ſlow degrees, into a decline. "Amelia," which ſucceeded Tom Jones, in about four years, has indeed the marks of genius, but of a genius beginning to fall into decay. Amelia is the Odyſſey, the moral, and pathetic work of Henry Fielding.

While he was planning and executing this piece, it ſhould be remembered, that he was diſtracted by that multiplicity of avocations which ſurround a public magiſtrate; and his conſtitution, now greatly impaired and enfeebled, was labouring under the attacks of the gout, which were of courſe ſeverer than ever. However, the activity of his mind was not to be ſubdued: one literary purſuit was no ſooner over than freſh game aroſe. A periodical paper, under the title of "The Covent Garden Journal, by Sir Alexander Drawcanſir, knight, and, cenſor-general of Great-Britain," was immediately ſet on foot. It was publiſhed twice in every week, viz. on Tueſday and Saturday, and conduced ſo much to the entertainment of the publick, that it was felt with a general regret, that the author's health did not enable him to perſiſt in the undertaking any longer.

Soon after this work was dropped, by the advice of phyſicians, Mr. Fielding ſet out for Liſbon. The laſt gleams of his wit and humour ſparkled in

the account he left behind him of his voyage to that place. In this his laſt ſketch, he puts us in mind of a perſon, under ſentence of death, jeſting on the ſcaffold; for his ſtrength was now quite exhauſted; and, in about two months after his arrival at Liſbon, he yielded his laſt breath, in the year 1754, and in the forty-eighth year of his age.

Thus was cloſed a courſe of diſappointment, diſtreſs, vexation, infirmity, and ſtudy; for with each of theſe his life was variouſly checquered, and, perhaps, in ſtronger proportions than has been the lot of many.

We have ſeen how Mr. Fielding very ſoon ſquandered away his ſmall patrimony, which, with œconomy, might have procured him independence; we have ſeen how far he ruined, into the bargain, a conſtitution which, in its original texture, ſeemed formed to laſt much longer. When indigence and illneſs were once let in upon him, he no longer remained maſter of his own actions; and that delicacy of conduct, which alone conſtitutes and preſerves a character, was obliged to give way.

When he was not under the immediate urgency of want, they who were intimate with him are ready to aver, that he had a mind greatly ſuperior to any thing mean or little; when his finances were exhauſted, he was not the moſt elegant in his choice of the means to redreſs himſelf; and he would inſtantly exhibit a farce, or a puppet-ſhew, in the Haymarket-theatre; which was wholly inconſiſtent with the profeſſion he had embarked in. But his intimates can witneſs how much his pride ſuffered when he was forced into meaſures of this kind; no man having a juſter ſenſe of propriety, or more honourable ideas of the profeſſion of an author and a ſcholar.

Henry

Henry Fielding was in ſtature rather riſing above ſix feet; his frame of body large, and remarkably robuſt, till the gout had broken the vigour of his conſtitution.

An elegant and correct edition of his works was publiſhed by the ingenious and learned Arthur Murphy, Eſq; now an eminent counſellor; but more generally known as an excellent dramatic author. To Mr. Murphy's Eſſay on the Life and Genius of Fielding, prefixed to his works, we ſtand indebted for the principal incidents in theſe memoirs.

THE LIFE OF

DR. NATHANIEL LARDNER.

[A. D. 1684, to 1768.]

THIS very learned Divine was born at Hawkherſt, in the county of Kent, on the 6th of June, 1684. He was ſon to the Rev. Mr. Richard Lardner, who was a miniſter of reſpectable character among the Proteſtant Diſſenters, and for many years paſtor of a congregation at Deal. It is not known where he received his grammatical education; though it is ſuppoſed, from his father's reſidence at Deal, that it might be at that place. Wherever it was, there can be no doubt, from the literature which he afterwards diſplayed, of his having made an early progreſs in the knowledge of the learned languages. From the grammar-ſchool he was removed to a diſſenting academy in London, under the care of the Reverend Dr. Joſhua Oldfield. Here, however, he muſt have continued but a very little time; for, in the latter end of 1699, being then only in the ſixteenth year of his age, he was ſent to proſecute his ſtudies at Utrecht, under the profeſſors D'Uries, Grævius, and Burman, names of no ſmall celebrity in the literary world. Under ſuch tutors, Mr. Lardner made a ſuitable improvement

ment in various branches of learning; and he brought back with him a teſtimonial, from profeſſor Burman, to that purpoſe.

It was not uncommon, at that period, for the young men who were intended for the diſſenting miniſtry in England, to ſtudy abroad, and particularly in the univerſities of Holland. Several perſons, who afterwards became of no ſmall conſideration among the diſſenters, and who diſtinguiſhed themſelves by their valuable writings, were educated in this manner. Mr. Martin Tomkins went over with Mr. Lardner to Utrecht, and they found there Mr. Daniel Neal.

After ſpending ſomewhat more than three years at Utrecht, Mr. Lardner removed to Leyden, where he ſtudied about ſix months. In 1703, he returned to England, in company with Mr Tomkins and Mr. Neal; and, from that time to the year 1709, we have no memorials concerning him. This ſpace was probably ſpent by him at his father's houſe, who quitted Deal in 1703 or 1704, and came to reſide in or near London; and we may be certain that young Mr. Lardner employed himſelf in a cloſe and diligent preparation for the ſacred profeſſion which he had in view. He was not one of thoſe who are in haſte to diſplay their talents in the pulpit; for it was not till the ſecond of Auguſt, 1709, when he was about twenty-five years of age, that he preached his firſt ſermon. This was at Stoke-Newington, for his friend Mr. Martin Tomkins, who had become the Miniſter of a congregation at that place.

In 1713, Mr. Lardner was invited to reſide in the houſe of lady Treby, the widow of Sir George Treby, knt. who had been appointed Lord Chief Juſtice of the Court of Common Pleas in 1692, and had ſuſtained that high office and dignity, with

great integrity and ability, till his deceaſe, in 1702. The propoſal made to our author was, that he ſhould be domeſtic chaplain to her ladyſhip, and tutor to her youngeſt ſon, Brindley Treby. To this propoſal he acceded; and it need not be ſaid how well qualified he was, by his knowledge, judgment, and learning, for ſuperintending a young gentleman's education. After having conducted Mr. Treby's ſtudies three years, he accompanied him in an excurſion into France, the Auſtrian Netherlands, and the United Provinces, which employed four months. From a journal which Mr. Lardner kept of this tour, it was evident, that he did not loſe the opportunity which it afforded him of making exact and judicious obſervations on the manners and cuſtoms of the inhabitants whom he ſaw and viſited, and on the edifices and curioſities of the countries through which he paſſed. How long he ſuſtained the ſpecific character of Tutor to young Mr. Treby, does not appear; but he continued in Lady Treby's family till her death, which happened in the beginning of the year 1721. By this event, he was removed from a ſituation which ſeems to have been an agreeable one, and was thrown into circumſtances of ſome perplexity and ſuſpence. His own remarks will ſhew the ſtate of his mind at that time. "I am yet at a loſs," ſays he, "how to diſpoſe of myſelf. I can ſay I am deſirous of being uſeful in the world. Without this, no external advantages relating to myſelf will make me happy: and yet I have no proſpect of being ſerviceable in the work of the miniſtry, having preached many years without being favoured with the approbation and choice of any one congregation." Dr. Kippis remarks, that "it reflects no honour upon the Diſſenters, that a man of ſuch merit

merit ſhould ſo long have been neglected. But it muſt be obſerved, that in elections which are dependent upon the whole body of a congregation, a regard will be paid, not only to internal abilities, but to external qualifications. It is not probable that Mr. Lardner, even in his beſt days, was poſſeſſed of a good elocution; and his ſimple mode of compoſition was not calculated to ſtrike the multitude; nor had rational preaching then made a very extenſive progreſs among the Diſſenters."

Two years after the death of Lady Treby, Mr. Lardner met with another calamity, which greatly affected him. This was the deceaſe of his former pupil, Brindley Treby, Eſq. a gentleman for whom our author had the higheſt affection and eſteem. Indeed, he felt ſo deeply the loſs of his friend, that he imputed to it, in part, the increaſe of a deafneſs which had been coming upon him for ſome time before. In the beginning of the year 1724, he writes as follows: "Mr. Corniſh preached; but I was not able to hear any thing he ſaid, nor ſo much as the ſound of his voice. I am, indeed, at preſent ſo deaf, that when I ſit in the pulpit, and the congregation is ſinging, I can hardly tell whether they are ſinging or not."

Previouſly to this account of himſelf, and at leaſt as early as 1723, Mr. Lardner was engaged, in conjunction with a number of miniſters, in carrying on a courſe of lectures, on a Tueſday evening, at the Old Jewry."

In 1727, Mr. Lardner publiſhed, in two volumes, 8vo. the firſt part of "The Credibility of the Goſpel Hiſtory; or, the Facts occaſionally mentioned in the New Teſtament, confirmed by Paſſages of ancient Authors, who were contemporary with our

our Saviour, or his Apoſtles, or lived near their time." An Appendix was ſubjoined concerning the time of Herod's death.

Dr. Kippis obſerves, that "it is ſcarcely neceſſary to ſay how well this work was received by the learned world. Not only was it highly approved by the Proteſtant Diſſenters, with whom the author was more immediately connected, but by the clergy in general of the eſtabliſhed church; and its reputation gradually extended into foreign countries. It is, indeed, an invaluable performance, and hath rendered the moſt eſſential ſervice to the cauſe of Chriſtianity. Whoever peruſes this work (and to him that does not peruſe it, it will be to his own loſs,) will find it replete with admirable inſtruction, ſound learning, and juſt and candid criticiſm. It was not long before a ſecond edition was called for, and a third was publiſhed in 1741."

In the beginning of February, 1728, the courſe of Mr. Lardner's ſtudies was interrupted, and his life threatened, by the attack of a violent fever, which proved of long continuance. For ſome time his recovery was deſpaired of by his relations and friends; but he was relieved, and, at length, happily reſtored to health, by the divine bleſſing, on the preſcriptions of Dr. (afterwards Sir Edward) Hulſe, who was called in to conſult with the other phyſicians. Mr. Lardner's own remark upon this occaſion was as follows: "I think God put it into my mind to ſend for Dr. Hulſe, for from that time forwards I mended." His pious ſentiments after his recovery are thus expreſſed: "I thankfully acknowledge the great goodneſs of God, who raiſed me up again, and deſire that this great mercy may be had in perpetual remembrance by me. May I ſerve him the remainder of my time in this world with

with inviolable integrity, unſhaken in my ſteadfaſtneſs by all the ſnares of a vain and uncertain world."

With all Mr. Lardner's merit, he was forty-five years of age before he obtained a ſettlement among the Diſſenters. On the 24th of Auguſt, 1729, he happened to preach for the Rev. Dr. William Harris at Crouched Fryers; and the conſequence of it was, that he was unexpectedly invited by the congregation to be aſſiſtant to their miniſter. After mature deliberation he accepted the offer, which, as he declared in his letter of acceptance, was peculiarly agreeable to him, becauſe it allotted him a part of ſervice in the work of the Goſpel, with their honoured paſtor, for whom he had entertained, from his early youth, a high regard and eſteem. On the 14th of September, he entered upon his new charge; and the ſubject of his firſt ſermon was taken from 2 Cor. v. 20.

In 1713, Mr. Lardner publiſhed the firſt-volume of the ſecond part of his "Credibility of the Goſpel Hiſtory; or, the Principal Facts of the New Teſtament confirmed by Paſſages from ancient Authors, who were contemporary with our Saviour, or his Apoſtles, or lived near their time." It was Mr. Lardner's original intention not to publiſh a part of the evidence for the principal facts of the New Teſtament until the whole work was completed. But he was diverted from this purpoſe by the importunities of his friends. He could have wiſhed, however, to have exhibited at once the whole evidence of the two firſt centuries of Chriſtianity; but he thought it expedient to break off ſooner, that he might not render the volume of an inconvenient ſize. Our author took this opportunity of expreſſing his gratitude for the favourable reception which had been given to the former part

of

of his work. Beſides its being univerſally well received at home, it was ſo much approved abroad, that it was tranſlated by two learned foreigners; by Mr. Cornelius Weſterbaen, of Utrecht, into Low Dutch; and by Mr. J. Chriſtopher Wolff, of Hamburg, into Latin. "I cannot but eſteem it," ſays Mr. Lardner, "as an uncommon happineſs, that my thoughts have been ſo juſtly repreſented by perſons well known in the republick of letters for compoſitions of their own."

The teſtimonies produced and conſidered, in the firſt volume of the ſecond part of the "Credibility," was thoſe of St. Barnabas, St. Clement, Hermas, St. Ignatius, St. Polycarp, Papias, Juſtin Martyr, Dionyſius of Corinth, Tatian, Hegeſippus, Melito, St. Irenæus, and Athenagoras. Our author has alſo treated on a fragment called St. Clement's Second Epiſtle, the relation of St. Polycarp's Martyrdom, the Evangeliſts in the reign of Trajan, the Epiſtle to Diognetus, and the Epiſtle of the Churches of Vienne and Lyons. In the introduction, he hath given an admirable ſummary of the hiſtory of the New Teſtament.

In 1735, he publiſhed the ſecond volume of the ſecond part of the "Credibility of the Goſpel Hiſtory." The ſubjects of this volume were, Miltiades, Theophilus of Antioch, Pantænus, St. Clement of Alexandria, Polycrates, Heraclitus, and ſeveral other writers near the end of the ſecond century; Hermias, Scrapion, Tertullian, a number of authors who required only to be ſhortly mentioned, and certain ſuppoſititious writings of the ſecond century, ſuch as, the Acts of Paul and Thecla, the Sibylline Oracles, the Teſtaments of the Twelve Patriarchs, the Recognitions, the Clementine Homilies, and the Clementine Epitome. Among theſe different articles, thoſe which relate

to

to St. Clement of Alexandria and Tertullian are peculiarly important, and the remarks on the apocryphal works are very curious and useful. The farther Mr. Lardner proceeded in his design, the more did he advance in esteem and reputation among learned men of all denominations. Even the adversaries to religion could not withhold their testimony to his merit. The noted Dr. Morgan (afterwards the writer of the "Moral Philosopher," in which revelation was attacked with the greatest virulence, and which hath received many noble and satisfactory answers), in a letter to our author, containing some objections to the first chapter of St. Luke's gospel, compliments him highly on his integrity, impartiality, and candour.

In November, 1736, Mr. Lardner was attacked by another severe and dangerous fever. The effects of it were such, that he did not recover his health, so far as to be able to preach, till late in the spring of 1737. In that year, he published his "Counsels of Prudence for the Use of young People; a Discourse on the Wisdom of the Serpent and the Innocence of the Dove: in which are recommended General Rules of Prudence; with particular Directions relating to Business, Conversation, Friendship, and Usefulness." Dr. Kippis remarks, that "this discourse was generally and justly admired. Indeed, it contains most excellent advice to young persons; advice resulting from the union of wisdom, integrity, and knowledge of the world; and which, if followed, would be the best foundation of happiness, both here and hereafter." Dr. Secker, then bishop of Oxford, afterwards archbishop of Canterbury, was highly pleased with the "Counsels of Prudence." In a letter to our author, he expressed himself in the following terms: "I am also in your debt for those excellent, "Counsels of Prudence,"

which

which you publiſhed ſome time ago, and would recommend it to you, to relieve yourſelf now and then from your great work, and oblige the world with ſome of theſe little pieces. One would hope they might do a great deal of good in it; and, I am ſure, there is great need of doing every thing that can be done to promote ſeriouſneſs and mildneſs among men."

In 1738, Mr. Lardner publiſhed the third volume of the ſecond part of the "Credibility," and the fourth in the year 1740. The ſame year his father died, with whoſe death he was greatly affected, though his father was in his 87th year at the time of his death. In 1743, he publiſhed the fifth volume of the ſecond part of his "Credibility." This volume comprehended St. Cornelius and St. Lucius, biſhops of Rome, Novatus, Dionyſius, biſhop of Rome, Commodian, Malchion, Anatolius, and three others, biſhops of Laodicea; Theognoſtus; Theonas, biſhop of Alexandria; Pierius, preſbyter of the church of the ſame city; two Doritheuſes; Victorinus, biſhop of Pettaw; Methodius, biſhop of Olympus in Lycia; Lucian, preſbyter of Antioch; Heſychius, biſhop in Ægypt; Pamphilus, preſbyter of Cæſaria; Phileas, biſhop of Thmuis, in Ægypt; Philoromus, receiver-general at Alexandria; Peter, biſhop of Alexandria, and the Miletians. In an advertiſement prefixed to the volume, our author expreſſes his apprehenſions, that ſome perſons might be ready to charge him with prolixity in the conduct of his undertaking. But he hath offered ſuch reaſons for the method he has purſued, as will ſatisfy every reflecting mind. Among other things, he obſerves, that the particular deſign of his work was to enable perſons of ordinary capacities, who had not an opportunity of reading many authors, to judge for themſelves con-

concerning the external evidence of the facts related in the New Teſtament. "I write," ſays he, "chiefly for gentlemen, and ſuch others as are not poſſeſſed of large libraries; and therefore I produce paſſages of ancient authors at length, and oftentimes tranſcribe alſo the original words at the bottom of the page, that this evidence may at once appear in a clear and ſatisfactory light."

In the ſame year, the world was indebted to Mr. Lardner for another valuable performance, the title of which was, "The Circumſtances of the Jewiſh People an Argument for the Truth of the Chriſtian Religion." It conſiſts of three diſcourſes on Romans xi. 11; in which the grand points inſiſted upon by our author, and maintained with great perſpicuity and ſucceſs, are, that the preſent ſtate of the Jews was foretold by our Lord; that it is agreeable to many prophecies in the Old Teſtament; that it affords reaſon to believe that the Meſſiah is already come; that it furniſhes an argument for the divine authority of the goſpel; and that it exhibits an atteſtation to divers things upon which ſome evidences of Chriſtianity depend."

In 1745, he publiſhed the ſixth volume of the ſecond part of his "Credibility;" and the ſame year he received a diploma from the Mariſchal college of Aberdeen, conferring upon him the degree of doctor in divinity. In 1748, he publiſhed the ſeventh volume of the ſecond part of his "Credibility," and the eighth volume two years after. In 1750, he publiſhed a volume of valuable ſermons, the ſubjects of which are entirely of a practical nature. The following year he reſigned the office of morning preacher at Crouched Friars. His reaſons for this determination were, the increaſe of his deafneſs, the ſmallneſs of his auditory, and his deſire

deſire of finding time for the completion of his long work. His "Credibility" was not completed till the year 1755, when the twelfth and laſt volume appeared. The ninth, tenth, and eleventh volumes, were publiſhed ſome time before. As the latter volumes did not ſell ſo readily as the former during Dr. Lardner's own life, he was conſiderably out of pocket by this great and important work, in which he had employed ſo many laborious years. He afterwards publiſhed a very valuable ſupplement in three volumes, 8vo. and "A large Collection of antient Jewiſh, and Heathen Teſtimonies, to the Truth of the Chriſtian Religion," in three volumes, 4to. He alſo occaſionally publiſhed ſome ſmaller pieces, particularly one in 1759, without his name, under the following title: "A Letter written in the Year 1730, concerning the Queſtion, whether the Logos ſupplied the place of a Human Soul in the Perſon of Jeſus Chriſt?"

Dr. Kippis remarks, that "Providence ſpared the life of Dr. Lardner to a long term; and, his hearing excepted, he retained to the laſt the uſe of his faculties in a remarkably perfect degree. At length, in the ſummer of 1768, he was ſeized with a decline, which carried him off in a few weeks, at Hawkherſt, the place of his nativity, and where he had a ſmall parental eſtate. He had been removed thither, in the hope that he might recruit his ſtrength by a change of air, and relaxation from ſtudy. The day of his deceaſe was the 24th of July, in the eighty-fifth year of his age. His remains were conveyed to town, and depoſited in Tindall's burying ground, commonly called Bunhill Fields. At his particular requeſt, no ſermon was preached on occaſion of his death. Thus did his modeſty and humility accompany him to the laſt moment of his earthly exiſtence. Some time after his deceaſe, a

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ſtone was erected to his memory with an Engliſh inſcription."

It is alſo obſerved by the ſame learned biographer, that there have been few names more truly entitled to be remembered with veneration and applauſe than that of Dr. Lardner. The ſincerity of his piety was manifeſted on a variety of occaſions. "Indeed," ſays Dr. Kippis, "a regard to God appears to have been ever the governing principle of his actions. His piety too was of the moſt rational kind, being founded on juſt and enlarged views concerning the nature of religion."—"Correſpondent to our author's piety was his love of truth, as is manifeſt from the whole of his works. No one ſeems ever to have preſerved a greater impartiality in his enquiries, or to have been more free from an undue bias. He followed truth wherever it led him; and for the attainment of truth he was admirably qualified, both by the turn of his diſpoſition and his underſtanding. With a mind ſo calm and unprejudiced, with a judgment ſo clear and diſtinct, he could ſcarcely fail of forming right apprehenſions concerning moſt of the ſubjects which the courſe of his ſtudies enabled him to inveſtigate.

"The candour and moderation with which Dr. Lardner maintained his own ſentiments conſtituted a prominent feature in his character. Thoſe he differed from in opinion, he always treated with gentleneſs and reſpect; and in the controverſies he carries on with them, there is no ſeverity of cenſure, no harſhneſs of language. This circumſtance is the more worthy to be mentioned and applauded, as it is ſo different from what we often meet with in the preſent day. Many of our writers ſeem to be reverting to that abuſe of each other, which was common among ſcholars ſome time after the revival of literature. They are not

ſatisfied

ſatisfied without caſting illiberal reflections on the perſons of the men whoſe tenets they oppoſe, and arraigning the motives of their conduct. What renders this diſpoſition the more ridiculous is, that it is frequently exerted on the moſt trivial occaſions. Apprehended miſtakes in philology, or diverſities of judgment in matters of mere taſte, are treated with as great a bitterneſs as if they were crimes of the deepeſt dye. How much more beautiful, and more worthy of imitation, was the manner of conducting diſputable queſtions which was purſued by Dr. Lardner! Such a method will be found, in the end, more favourable to the diffuſion of truth, and more conducive to a laſting reputation. Circumſtances, indeed, may ariſe, in which a ſharpneſs of chaſtiſement may appear to be juſtifiable. Uncommon inſolence and uncommon bigotry may deſerve to be ſtrongly expoſed: and yet, even here, a manly neglect and contempt of unmerited cenſure may be the moſt honourable and the moſt uſeful mode of behaviour.

"Benevolence, as well as piety, entered deeply into Dr. Lardner's character. Though his retired life prevented him from taking a very active part in public deſigns, he was ready to promote every good work. To perſons in diſtreſs he was ever willing to contribute, to the higheſt degree which his fortune would admit. On ſome occaſions, he exerted himſelf with great vigour and ſucceſs. When a gentleman came to London, in 1756, to ſolicit contributions towards building a church for the Proteſtants of Thorn, in Poland, our author was particularly ſerviceable to him, both by his advice and recommendation. He, in a great meaſure, took upon himſelf the management of the affair; on which account he afterwards received the thanks of the preſident and fellows of the college of Thorn,

Thorn, in an elegant Latin letter. Near the time of his deceaſe, he was engaged in aſſiſting and recommending the Rev. Mr. Finman, miniſter of the reformed congregation at Rutzow, in the dutchy of Mecklenberg Schwerin, who had come over to England for a like purpoſe. Upon this occaſion, a letter was written to Dr. Lardner, by Dr. Secker, archbiſhop of Canterbury, which was the concluſion of a very long correſpondence between two eminent perſons, who were now each of them on the verge of diſſolution. "In his private deportment," proceeds Dr. Kippis, "Dr. Lardner was very amiable. His manners were polite, gentle, and obliging; and he was attentive, in every reſpect, to the laws of decorum."

"On the learning of Dr. Lardner, it is not neceſſary to enlarge, ſince his character in this reſpect is known to all the world. With regard to that ſpecies of literature which was cultivated by him, he was accurate and profound in the greateſt degree. Some branches of knowledge there were to which he did not apply his attention; for who is adequate to every object? But as a divine, and eſpecially with relation to his acquaintance with the New Teſtament, and with Chriſtian antiquity, perhaps he never had his equal."

A new edition of Dr. Lardner's Works was publiſhed in 1788, in eleven volumes, 8vo. which was reviſed by the Rev. Mr. Baxter Cole, and to which was prefixed a valuable life of the author by Dr. Kippis, to which we have been indebted for the materials of our account of him. The merit of Dr. Lardner's writings have occaſioned them to be tranſlated into Latin, and into ſeveral modern languages.

Biſhop Watſon, in his Catalogue of books of Divinity, having mentioned Dr. Lardner's Letter on the

the Logos, immediately ſubjoins ſome judicious reflections, which we ſhall here inſert: "Newton and Locke," ſays his lordſhip, "were eſteemed Socinians, Lardner was an avowed one; Clarke and Whiſton were declared Arians; Bull and Waterland were profeſſed Athanaſians. Who will take upon him to ſay, that theſe men were not equal to each other in probity and ſcriptural knowledge! and, if that be admitted, ſurely we ought to learn no other leſſon, from the diverſity of their opinions, except that of perfect moderation and good-will towards all thoſe who happen to differ from ourſelves. We ought to entertain no other wiſh, but that every man may be allowed, without loſs of fame or fortune, *et ſentire quæ velit, et quæ ſentiat dicere.* This abſolute freedom of enquiry, it is apprehended, is the beſt way of inveſtigating the ſenſe of Scripture, the moſt probable mean of producing an uniformity of opinion, and of rendering the Goſpel diſpenſation as intelligible to us in the eighteenth century, as, we preſume, it was to Chriſtians in the firſt."

THE

THE LIFE OF

WILLIAM HOGARTH.

[A. D. 1698, to 1764.]

THIS celebrated Artiſt was born in London, in the pariſh of St. Bartholomew, in the year 1698. His father had been a country ſchool-maſter, and afterwards became a corrector of the preſs in London. Young Hogarth was put apprentice to Ellis Gamble, a ſilver-ſmith, in Cranbourn-ſtreet, Leiceſter fields. It is ſaid, that it is not unuſual in this profeſſion to bind apprentices to the ſingle branch of engraving arms and cyphers on every ſpecies of metal; and in that particular department of the buſineſs young Hogarth was employed. "But before his time was expired," ſays Mr. Horace Walpole, "he felt the impulſe of "genius, and felt it directed him to painting."

During his apprenticeſhip, he ſet out one Sunday, with two or three companions, on an excurſion to Highgate. The weather being hot, they went into a public-houſe, where they had not been long; before a quarrel aroſe between ſome perſons in the ſame room. One of the diſputants ſtruck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the wound, which had diſtorted his features into a moſt hideous grin,

preſented Hogarth, who ſhewed himſelf thus early appriſed of the mode Nature had intended he ſhould purſue, with too laughable a ſubject to be overlooked. He drew out his pencil, and produced on the ſpot one of the moſt ludicrous figures that ever was ſeen. What rendered this piece the more valuable was, that it exhibited an exact likeneſs of the man, with the portrait of his antagoniſt, and the figures in caricature of the principal perſons gathered round him.

"His apprenticeſhip was no ſooner expired," ſays Mr. Walpole, "than he entered into the academy in St. Martin's Lane, and ſtudied drawing from the life, in which he never attained to great excellence. It was character, the paſſions, the ſoul, that his genius was given him to copy. In colouring he proved no greater a maſter: his force lay in expreſſion, not in tints and chiaro ſcuro".

Mr. Nichols remarks, that Hogarth's principal employment at firſt "ſeems to have been the engraving of arms and ſhop-bills. The next ſtep was to deſign and furniſh plates for bookſellers; and here we are fortunately ſupplied with dates. Thirteen folio prints, with his name to each, appeared in "Aubry de la Motraye's Travels," in 1723; ſeven ſmaller prints for "Apuleius' Golden Aſs," in 1724; fifteen head-pieces to "Beaver's Military Puniſhments of the Ancients," and five frontiſpieces for the tranſlation of Caſſandra, in five volumes, 12°. 1725; ſeventeen cuts for a duodecimo edition of Hudibras (with Butler's head), in 1726; two for "Perſeus and Andromeda," in 1730; two for Milton (the date uncertain); and a variety of others between 1726 and 1733.

"No ſymptom of genius," ſays Mr. Walpole, "dawned in thoſe plates. His Hudibras was the firſt of his works that marked him as a man above the

the common; yet what made him then noticed, now ſurpriſes us to find ſo little humour in an undertaking ſo congenial to his talents."

"On the ſucceſs, however, of thoſe plates," Mr. Walpole ſays, "he commenced painter, a painter of portraits; the moſt ill-ſuited employment imaginable to a man whoſe turn certainly was not flattery, nor his talent adapted to look on vanity without a ſneer. Yet his facility in catching a likeneſs, and the method he choſe of painting families and converſations in ſmall, then a novelty, drew him prodigious buſineſs for ſome time. It did not laſt, either from his applying to the real bent of his diſpoſition, or from his cuſtomers apprehending that a ſatiriſt was too formidable a confeſſor for the devotees of ſelf-love." There are ſtill many family-pictures by Mr. Hogarth exiſting, in the ſtyle of ſerious converſation-pieces. He was not however lucky in all his reſemblances, and has ſometimes failed where many other artiſts have ſucceeded.

It was Mr. Hogarth's cuſtom to ſketch out on the ſpot any remarkable face which particularly ſtruck him, and of which he wiſhed to preſerve the remembrance. "A gentleman ſtill living informs me," ſays Mr. Nichols, "that being once with our painter at the Bedford Coffee-houſe, he obſerved him to draw ſomething with a pencil on his nail. Enquiring what had been his employment, he was ſhewn the countenance (a whimſical one) of a perſon who was then at a ſmall diſtance."

It happened in the early part of Hogarth's life, that a nobleman, who was uncommonly ugly and deformed, came to ſit to him for his picture. It was executed with a ſkill that did honour to the artiſt's abilities: but the likeneſs was rigidly obſerved, without even the neceſſary attention to compliment

or flattery. The peer, diſguſted at this counterpart of his dear ſelf, never once thought of paying for a reflector that would only inſult him with his deformities. Some time was ſuffered to elapſe before the artiſt applied for his money; but afterwards many applications were made by him (who had then no need of a banker) for payment, without ſucceſs. The painter, however, at laſt hit upon an expedient, which he knew muſt alarm the nobleman's pride, and by that means anſwer his purpoſe. It was couched in the following card:

"Mr. Hogarth's dutiful reſpects to Lord——; finding that he does not mean to have the picture which was drawn for him, is informed again of Mr. H's neceſſity for the money; if, therefore, his lordſhip does not ſend for it in three days, it will be diſpoſed of, with the addition of a tail, and ſome other little appendages, to Mr. Hare, the famous wild-beaſt man; Mr. H. having given that gentleman a conditional promiſe of it for an exhibition-picture, on his lordſhip's refuſal."

This intimation had the deſired effect. The picture was ſent home, and committed to the flames.

In 1730, Mr. Hogarth married the only daughter of Sir James Thornhill, by whom he had no child. This union, indeed, was a ſtolen one, and conſequently without the approbation of Sir James, who, conſidering the youth of his daughter, then barely eighteen, and the ſlender finances of her huſband, as yet an obſcure artiſt, was not eaſily reconciled to the match. Soon after this period, however, he began his Harlot's Progreſs (the coffin in the laſt plate is inſcribed September 2, 1731); and was adviſed by Lady Thornhill to have ſome of the ſcenes in it placed in the way of his father-in-law. Accordingly, one morning early, Mrs. Hogarth undertook to convey ſeveral of them into his

his dining-room. When he aroſe, he enquired from whence they came; and being told by whom they were introduced, he cried out, "Very well; the man, who can furniſh repreſentations like theſe, can alſo maintain a wife without a portion." He deſigned this remark as an excuſe for keeping his purſe-ſtrings cloſe; but, ſoon after, became both reconciled and generous to the young people.

Soon after his marriage, Hogarth had ſummer-lodgings at South-Lambeth; and, being intimate with Mr. Tyers, contributed to the improvement of The Spring Gardens at Vauxhall, by the hint of embelliſhing them with paintings, ſome of which were the ſuggeſtions of his own truly comic pencil. Among theſe were the "Four Parts of the Day," copied by Hayman from the deſigns of our artiſt. The ſcenes of "Evening" and "Night" are ſtill there; and portraits of Henry VIII. and Anne Boleyn once adorned the old great room on the right hand of the entry into the gardens. For his aſſiſtance, Mr. Tyers gratefully preſented him with a gold ticket of admiſſion for himſelf and his friends, inſcribed

IN PERPETUAM BENEFICII MEMORIAM.

In 1733, his genius became conſpicuouſly known. The third ſcene of his "Harlot's Progreſs" introduced him to the notice of the great. At a board of Treaſury, which was held a day or two after the appearance of that print, a copy of it was ſhewn by one of the lords, as containing, among other excellencies, a ſtriking likeneſs of Sir John Gonſon. It gave univerſal ſatisfaction; from the Treaſury each lord repaired to the print-ſhop for a copy of it; and Hogarth roſe completely into fame.

"The familiarity of the ſubject," ſays Mr. Nichols, and the propriety of its execution, made the "Har-

lot's Progreſs," taſted by all ranks of people. Above twelve hundred names were entered in our artiſt's ſubſcription-book. It was made into a pantomime by Theophilus Cibber; and again repreſented on the ſtage, under the title of "The Jew decoyed, or a Harlot's Progreſs," in a Ballad Opera. Fan-mounts were likewiſe engraved, containing miniature repreſentations of all the ſix plates. Theſe were uſually printed off with red ink, three compartments on one ſide, and three on the other."

The ingenious Abbé Du Bos has often complained, that no hiſtory-painter of his time went through a ſeries of actions, and thus, like an hiſtorian, painted the ſucceſſive fortune of an hero, from the cradle to the grave. What Du Bos wiſhed to ſee done, Hogarth performed. He launches out his young adventurer a ſimple girl upon the town, and conducts her through all the viciſſitudes of wretchedneſs to a premature death. This was painting to the underſtanding and to the heart; none had ever before made the pencil ſubſervient to the purpoſes of morality and inſtruction; a book like this is fitted to every ſoil and every obſerver, and he that runs may read. Nor was the ſucceſs of Hogarth confined to his perſons. One of his excellencies conſiſted in what may be termed the furniture of his pieces; for as, in ſublime and hiſtorical repreſentations, the fewer trivial circumſtances are permitted to divide the ſpectator's attention from the principal figures, the greater is their force; ſo, in ſcenes copied from familiar life, a proper variety of little domeſtic images contributes to throw a degree of veriſimilitude on the whole. "The Rake's levee-room," ſays Mr. Walpole, "the Nobleman's dining-room, the apartments of the huſband and wife in Marriage à-la-Mode,

Mode, the Alderman's parlour, the bed-chamber, and many others, are the hiſtory of the manners of the age."

The "Rake's Progreſs" (publiſhed in the ſame year, and ſold at Hogarth's houſe, the Golden Head in Leiceſter Fields), though "perhaps ſuperior, had not," as Mr. Walpole obſerves, "ſo much ſucceſs, from want of novelty; nor is the print of the arreſt equal in merit to the others.

"The curtain, however," ſays he, "was now drawn aſide, and his genius ſtood diſplayed in its full luſtre. From time to time our artiſt continued to give thoſe works that ſhould be immortal, if the nature of his art will allow it. Even the receipts for his ſubſcriptions had wit in them. Many of his plates he engraved himſelf, and often expunged faces etched by his aſſiſtants, when they had not done juſtice to his ideas. Not content with ſhining in a path untrodden before, he was ambitious of diſtinguiſhing himſelf as a painter of hiſtory;" and in 1736 preſented to the hoſpital of St. Bartholomew, of which he was then appointed a governor, a painting of the Pool of Bethelda, and another of the Good Samaritan. "But the genius that had entered ſo feelingly into the calamities and crimes of familiar life, deſerted him in a walk that called for dignity and grace. The burleſque turn of his mind mixed itſelf with the moſt ſerious ſubjects. In the Pool of Bethelda, a ſervant of a rich ulcerated lady beats back a poor man that ſought the ſame celeſtial remedy; and in his Danae (for which the Duke of Ancaſter paid 60 guineas) the old nurſe tries a coin of the golden ſhower with her teeth, to ſee if it is true gold. Both circumſtances are juſtly thought, but rather too ludicrous. It is a much more capital fault that Danae herſelf is a mere nymph of Drury. He ſeems to

have conceived no higher degree of beauty." Dr. Parſons alſo, in his Lectures on Phyſiognomy, 4to. p. 58, ſays, "Thus yielded Danae to the Golden Shower, and thus was her paſſion painted by the ingenious Mr. Hogarth."

The novelty and excellence of Hogarth's performances ſoon tempted the needy artiſt and print-dealer to avail themſelves of his deſigns, and rob him of the advantages which he was entitled to derive from them. This was particularly the caſe with the "Midnight Converſation," the "Harlot's" and "Rake's Progreſſes," and others of his early works. To put a ſtop to depredations like theſe on the property of himſelf and others, and to ſecure the emoluments reſulting from his own labours, as Mr. Walpole obſerves, he applied to the legiſlature, and obtained an act of parliament, 8 George II. chap. 38, to veſt an excluſive right in deſigners and engravers, and to reſtrain the multiplying of copies of their works without the conſent of the artiſt. This ſtatute was drawn by his friend Mr. Huggins, who took for his model the eighth of Queen Anne, in favour of literary property; but it was not ſo accurately executed as entirely to remedy the evil; for, in a cauſe founded on it, which came before Lord Hardwicke in Chancery, that excellent Lawyer determined, that no aſſignee, claiming under an aſſignment from the original inventor, could take any benefit by it. Hogarth, immediately after the paſſing the act, publiſhed a ſmall print, with emblematical devices, and the following inſcription expreſſing his gratitude to the three branches of the legiſlature:

"In humble and grateful acknowledgement
Of the grace and goodneſs of the LEGISLATURE,
Manifeſted
In the ACT of PARLIAMENT for the Encouragement

of

Of the Arts of Deſigning, Engraving, &c.
Obtained
By the Endeavours, and almoſt at the ſole Expence,
Of the Deſigner of this Print in the Year 1735;
By which
Not only the Profeſſors of thoſe Arts were reſcued
From the Tyranny, Frauds, and Piracies
Of Monopolizing Dealers,
And legally entitled to the Fruits of their own Labours;
But Genius and Induſtry were alſo prompted
By the moſt noble and generous Inducements to exert themſelves;
Emulation was excited,
Ornamental Compoſitions were better underſtood;
And every Manufacture, where Fancy has any Concern,
Was gradually raiſed to a Pitch of Perfection before unknown;
Inſomuch, that thoſe of GREAT-BRITAIN
Are at preſent the moſt Elegant
And the moſt in Eſteem of any in EUROPE."

This plate he afterwards made to ſerve for a receipt for ſubſcriptions; firſt, to a print of an "Election Entertainment;" and afterwards for three prints more, repreſenting the "polling for members for parliament, canvaſſing for votes, and chairing the members." The royal crown at the top of this receipt is darting its rays on mitres, coronets, the Chancellor's great ſeal, the Speaker's hat, &c. &c. and on a ſcroll is written, "An Act for the Encouragement of the Arts of Deſigning, Engraving, and Etching, by veſting the Properties thereof in the Inventors and Engravers, during the Time therein mentioned." It was "Deſigned, etched, and publiſhed as the Act directs, by W. Hogarth, March 20, 1754." After Hogarth's death, the legiſlature, by Stat. 7 Geo III. chap. 38. granted to his widow a further excluſive term of twenty years in the property of her huſband's works.

In the year 1736, Dean Swift introduced Hogarth into one of his poems, called a "Deſcription of the Legion Club," in which, after a ſatirical

repreſentation of many characters, are the following lines:

"How I want thee, humorous Hogarth!
Thou, I hear, a pleaſant rogue art!
Were but you and I acquainted,
Every monſter ſhould be painted:
You ſhould try your graving tools
On this odious group of fools;
Draw the beaſts as I deſcribe them;
Form their features, while I gibe them;
Draw them like, for I aſſure ye,
You will need no caricatura.
Draw them ſo, that we may trace
All the ſoul in every face."

In 1745, Hogarth ſold about twenty of his capital pictures by auction; and in the ſame year acquired additional reputation by the ſix prints of "Marriage à-la-Mode," which may be regarded as the groundwork of a novel called "The Marriage Act," by Dr. Shebbeare, and of "The Clandeſtine Marriage." In the prologue to that excellent comedy, Mr. Garrick thus handſomely expreſſed his regard for the memory of his friend:

"Poets and painters, who from nature draw
Their beſt and richeſt ſtores, have made this law:
That each ſhould neighbourly aſſiſt his brother,
And ſteal with decency from one another.
To-night, your matchleſs Hogarth gives the thought;
Which from his canvas to the ſtage is brought.
And who ſo fit to warm the poet's mind,
As he who pictur'd morals and mankind?
But not the ſame their characters and ſcenes;
Both labour for one end, by different means:

Each,

Each, as it ſuits him, takes a ſeparate road,
Their one great object, Marriage à-la-Mode!
Where titles deign with cits to have and hold,
And change rich blood for more ſubſtantial gold!
And honour'd trade from intereſt turns aſide,
To hazard happineſs for titled pride.
The painter dead, yet ſtill he charms the eye;
While England lives, his fame can never die:
But he, 'who ſtruts his hour upon the ſtage,'
Can ſcarce extend his fame for half an age;
Nor pen nor pencil can the actor ſave,
The art, and artiſt, ſhare one common grave."

Soon after the peace of Aix la Chapelle, Hogarth went over to France, and was taken into cuſtody at Calais, while he was drawing the gate of that town, a circumſtance which he has recorded in his picture, intituled, "O the Roaſt Beef of Old England!" publiſhed March 26, 1749. He was actually carried before the governor as a ſpy, and, after a very ſtrict examination, committed a priſoner to Granſire, his landlord, on his promiſing that Hogarth ſhould not go out of his houſe till it was to embark for England.

Soon after this period he purchaſed a little houſe at Chiſwick; where he uſually paſſed the greateſt part of the ſummer ſeaſon, yet not without occaſional viſits to his houſe in Leiceſter Fields.

In 1753, he appeared to the world in the character of an author, and publiſhed a quarto volume, intituled, "The Analyſis of Beauty, written with a View of fixing the fluctuating Ideas of Taſte." In this performance he ſhews, by a variety of examples, that a curve is the line of beauty, and that round ſwelling figures are moſt pleaſing to the eye; and the truth of his opinion has been countenanced by ſubſequent writers on the ſubject.

Mr. Nichols informs us, that Hogarth was always on terms of the ſtricteſt friendſhip with Dr. Hoadly, chancellor of Wincheſter, and frequently viſited him at Wincheſter, St. Croſs, and Alresford. It is well known, that Dr. Hoadly's fondneſs for theatrical exhibitions was ſo great, that few viſitors were ever long in his houſe before they were ſolicited to accept a part in ſome interlude or other. He himſelf, with Garrick and Hogarth, once performed a laughable parody on the ſcene in Julius Cæſar, where the Ghoſt appears to Brutus. Hogarth perſonated the ſpectre; but ſo unretentive was his memory, that, although his ſpeech conſiſted only of two lines, he was unable to get them by heart. At laſt they hit on the following expedient in his favour. The verſes he was to deliver were written in ſuch large letters, on the outſide of an illuminated paper-lanthorn, that he could read them when he entered with it in his hand on the ſtage. Hogarth painted a ſcene on this occaſion, repreſenting a ſutling booth, with the *Duke of Cumberland's* head by way of ſign. He alſo prepared the play-bill, with characteriſtic ornaments.

Hogarth was likewiſe remarkable for his abſence of mind. At table he would ſometimes turn round his chair as if he had finiſhed eating, and as ſuddenly would re-turn it, and fall to his meal again. He once directed a letter to Dr. Hoadly, thus, — "To the Doctor at Chelſea." This epiſtle, however, by good luck, did not miſcarry; and was preſerved by the late Chancellor of Wincheſter, as a pleaſant memorial of his friend's extraordinary inattention.

The following inſtance of Hogarth's abſence of mind is likewiſe related. Soon after he ſet up his carriage, he had occaſion to pay a viſit to the lord-mayor, who is ſuppoſed to have been Mr. Beckford.

ford. When he went, the weather was fine; but buſineſs detained him till a violent ſhower of rain came on. He was let out of the Manſion-houſe by a different door from that at which he entered; and, ſeeing the rain, began immediately to call for a hackney-coach. Not one was to be met with on any of the neighbouring ſtands; and our artiſt ſallied forth to brave the ſtorm, and actually reached Leiceſter-fields without beſtowing a thought on his own carriage, till Mrs. Hogarth (ſurprized to ſee him ſo wet and ſplaſhed) aſked where he had left it.

"The laſt memorable event in our artiſt's life," as Mr. Walpole obſerves, "was his quarrel with Mr. Wilkes, in which, if Mr. Hogarth did not commence direct hoſtilities on the latter, he at leaſt obliquely gave the firſt offence, by an attack on the friends and party of that gentleman. This conduct was the more ſurprizing, as he had all his life avoided dipping his pencil in political conteſts, and had early refuſed a very lucrative offer that was made to engage him in a ſet of prints againſt the head of a court-patry. Without entering into the merits of the cauſe, I ſhall only ſtate the fact. In September, 1762, Mr. Hogarth publiſhed his print of The Times. It was anſwered by Mr. Wilkes in a ſevere North Briton. On this the painter exhibited the caricatura of the writer. Mr. Churchill, the poet, then engaged in the war, and wrote his Epiſtle to Hogarth, not the brighteſt of his works, and in which the ſevereſt ſtrokes fell on a defect that the painter had neither cauſed nor could amend—his age; and which, however, was neither remarkable nor decrepit; much leſs had it impaired his talents, as appeared by his having compoſed but ſix months before one of his moſt capital works, the ſatire on the Methodiſts. In revenge for this epiſtle, Hogarth

garth caricatured Churchill, under the form of a canonical bear, with a club and a pot of porter—*et vitulâ tu dignus & hic*—never did two angry men of their abilities throw mud with leſs dexterity."

Hogarth died at his houſe in Leiceſter-fields, on the 26th of October, 1764, aged ſixty-ſeven years, and was interred in the church-yard at Chiſwick, where a monument is erected to his memory. Among other eminent writers who have celebrated the merits of Hogarth, Mr. Hayley, in his Epiſtle to Mr. Romney, has the following lines:

"Nor, if her favour'd hand may hope to ſhed
The flowers of glory o'er the ſkilful dead,
Thy Talents, Hogarth! will ſhe leave unſung;
Charm of all eyes, and Theme of every tongue!
A ſeparate province 'twas thy praiſe to rule;
Self-form'd thy Pencil! yet thy works a School,
Where ſtrongly painted, in gradations nice,
The Pomp of Folly, and the Shame of Vice,
Reach'd thro' the laughing Eye the mended mind,
And moral Humour ſportive Art refin'd.
While fleeting Manners, as minutely ſhown
As the clear proſpect on the mirror thrown;
While Truth of Character, exactly hit,
And dreſt in all the dyes of comic wit;
While theſe, in Fielding's page, delight ſupply,
So long thy Pencil with his Pen ſhall vie.
Science with grief beheld thy drooping age
Fall the ſad victim of a Poet's rage;
But Wit's vindictive ſpleen, that mocks controul,
Nature's high tax on luxury of ſoul!
This, both in Bards and Painters, Fame forgives;
Their Frailty's buried, but their Genius lives."

Mr. Horace Walpole ſtiles Hogarth a great and original genius; and remarks, that he conſiders him

him rather as a writer of comedy with a pencil, than as a painter. "If catching the manners and follies of an age," says he, "*living as they rise*, if general satire on vices and ridicules familiarized by strokes of nature, and heightened by wit, and the whole animated by proper and just expressions of the passions, be comedy, Hogarth composed comedies as much as Moliere: in his Marriage à-la-Mode there is even an intrigue carried on throughout the piece. He is more true to character than Congreve; each personage is distinct from the rest, acts in his sphere, and cannot be confounded with any other of the dramatis personæ. The alderman's footboy, in the last print of the set I have mentioned, is an ignorant rustic; and if wit is struck out from the characters in which it is not expected, it is from their acting comformably to their situation, and from the mode of their passions, not from their having the wit of fine gentlemen. Thus there is wit in the figure of the alderman, who, when his daughter is expiring in the agonies of poison, wears a face of solicitude, but it is to save her gold ring, which he is drawing gently from her finger. The thought is parallel to Moliere's, where the miser puts out one of the candles as he is talking. Moliere, inimitable as he has proved, brought a rude theatre to perfection. Hogarth had no model to follow and improve upon. He created his art; and used colours instead of language. His place is between the Italians, whom we may consider as epic poets and tragedians, and the Flemish painters, who are as writers of farce and editors of burlesque nature. They are the Tom Browns of the mob. Hogarth resembles Butler, but his subjects are more universal; and amidst all his pleasantry he observes the true end

of

of comedy, reformation: there is always a moral to his pictures. Sometimes he roſe to tragedy, not in the cataſtrophe of kings and heroes, but in marking how vice conducts inſenſibly and incidentally to miſery and ſhame. He warns againſt encouraging cruelty and idleneſs in young minds, and diſcerns how the different vices of the great and the vulgar lead by various paths to the ſame unhappineſs. The fine lady in Marriage-à la-Mode, and Tom Nero in the Four Stages of Cruelty, terminate their ſtory in blood—ſhe occaſions the murder of her huſband; he aſſaſſinates his miſtreſs. How delicate and ſuperior too is his ſatire, when he intimates in the College of Phyſicians and Surgeons that preſide at a diſſection, how the legal habitude of viewing ſhocking ſcenes hardens the human mind, and renders it unfeeling. The preſident maintains the dignity of inſenſibility over an executed corpſe, and conſiders it but as the object of a lecture. In the print of the Sleeping Judges, this habitual indifference only excites our laughter.

"It is ſeldom that his figures do not expreſs the character he intended to give them. When they wanted an illuſtration that colours could not beſtow, collateral circumſtances, full of wit, ſupply notes. The nobleman in Marriage à-la-Mode has a great air—the coronet on his crutches, and his pedigree iſſuing out of the bowels of William the Conqueror, add his character. In the breakfaſt the old ſteward reflects for the ſpectator. Sometimes a ſhort label is an epigram, and is never introduced without improving the ſubject. Unfortunately ſome circumſtances, that were temporary, will be loſt to poſterity, the fate of all comic authors; and if ever an author wanted a commentary, that none of his beauties might be loſt, it is Hogarth

garth—not from being obſcure, (for he never was that but in two or three of his firſt prints, where tranſient national follies, as lotteries, free-maſonry, and the South-ſea, were his topicks), but for the uſe of foreigners, and from a multiplicity of little incidents, not eſſential to, but always heightening, the principal action. Such is the ſpider's-web extended over the poors box in a pariſh-church; the blunders in architecture in the nobleman's ſeat ſeen through the window, in the firſt print of Marriage à-la-Mode; and a thouſand in the Strollers dreſſing in a Barn, which for wit and imagination, without any other end, I think the beſt of all his works: as for uſeful and deep ſatire, that on the Methodiſts is the moſt ſublime. The ſcenes of Bedlam and the gaming-houſe, are inimitable repreſentations of our ſerious follies or unavoidable woes; and the concern ſhown by the lord-mayor, when the companion of his childhood is brought before him as a criminal, is a touching picture, and big with humane admonition and reflection."

In his private character Hogarth was liberal and hoſpitable, and a very punctual pay-maſter; but his manners were unpoliſhed. He was alſo fond of flattery, and not ſufficiently inclined to do juſtice to the merits of others. For the materials of this account of him, we have been indebted to Mr. Nichols's "Biographical Anecdotes of William Hogarth," the ſecond edition of which was publiſhed in 8vo. in 1782; and to Mr. Horace Walpole's "Anecdotes of Painting in England." In both thoſe works may be found Catalogues of Mr. Hogarth's prints.

THE LIFE OF Dr. JOHN JORTIN.

[A. D. 1698, to 1770.]

THIS very learned and excellent Divine was born in London, on the 23d of October, 1698. His father, Renatus Jortin, was a native of Bretagne in France; he came over to England about the year 1687, when the Proteſtants were obliged to quit France, in conſequence of the revocation of the Edict of Nantes; and was made a gentleman of the privy chamber in 1691, became afterwards ſecretary to Lord Orford, Sir George Rooke, and Sir Cloudeſly Shovel; and was caſt away with the laſt, the 22d of October, 1707. His mother was Martha Rogers, of an ancient and reſpectable family in Bucks, which had produced ſome clergymen diſtinguiſhed by their abilities and learning. He was trained at the Charter-Houſe ſchool, where he made a good proficiency in Greek and Latin: his French he learned at home, and underſtood and ſpake that language well.

In May, 1715, he was admitted of Jeſus College in Cambridge; and, about two years after, was recommended by his tutor, Dr. Thirlby, who was then fond of him, and always retained a friendſhip

friendſhip for him, to make extracts from Euſtathius, for the uſe of Pope's Homer. In an account of this tranſaction, written by Jortin himſelf, are the following paſſages: "I cannot recollect what Mr. Pope allowed for each book of Homer; I have a notion that it was three or four guineas."—"I was in ſome hopes in thoſe days (for I was young) that Mr. Pope would make inquiry about his *coadjutor*, and take ſome civil notice of him. But he did not; and I had no notion of obtruding myſelf upon him.—I never ſaw his face."

Mr. Jortin took a Bachelor of Arts degree in January 1718-19, and a Maſter's in 1722; he had been choſen Fellow of his college ſoon after the taking of his firſt degree. This year he diſtinguiſhed himſelf by the publication of a few Latin poems, entituled, "Luſus Poetici," which were well received. September, 1723, he entered into Deacon's orders, and into Prieſt's the June following. January, 1726-7, he was preſented by his College to Swaveſey, near Cambridge; but marrying a daughter of Mr. Chibnall, of Newport-Pagnell, Bucks, in 1728, he reſigned that living, and ſoon after ſettled himſelf in London. In this town he ſpent the next two-and-thirty years of his life; for, though the Earl of Winchelſea gave him the living of Eaſtwell in Kent, where he reſided a little time; yet he very ſoon quitted it, and returned to London. Here for many years he had employment as a preacher in ſeveral chapels; with the emoluments of which, and a decent competency of his own, he ſupported himſelf and his family in a reſpectable though private manner, dividing his leiſure hours between his books and his friends, eſpecially thoſe of the *Literati*, with whom he always kept up a cloſe and intimate connection.

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In 1730 he publiſhed "Four Sermons on the Truth of the Chriſtian Religion; the ſubſtance of which was afterwards incorporated in a work of his, intituled, "Diſcourſes concerning the Truth of the Chriſtian Religion;" printed in 1746, in octavo.

This is a very valuable work, and contains much good ſenſe and erudition, and many excellent obſervations.

In 1731, he publiſhed "Miſcellaneous Obſervations upon Authors Ancient and Modern," in two volumes, octavo. This is a collection of critical remarks, of which however he was not the ſole, though principal, author; Pearce, Maſon, and others, were contributors to it. In 1751, Archbiſhop Herring gave him, unaſked, the living of St. Dunſtan in the Eaſt, London. This prelate, with whom he had been long acquainted, had entertained an high and affectionate regard for him; had endeavoured aforetime to ſerve him in many inſtances, with others; and afterwards, in 1755, conferred upon him the degree of Doctor of Divinity. This ſame year, 1751, came out his firſt volume of "Remarks upon Eccleſiaſtical Hiſtory," octavo. This work was inſcribed to the Earl of Burlington, by whom, as Truſtee for the Boylean Lecture, he had, through the application of Archbiſhop Herring and Biſhop Sherlock, been appointed in 1749 to preach that Lecture. There is a preface to this volume, of more than 40 pages, an admirable one indeed; for, beſides much learning and ingenuity diſplayed throughout, it is full of the ſpirit of liberty and candour. Theſe "Remarks upon Eccleſiaſtical Hiſtory" were continued, in four ſucceeding volumes, down to the year 1517, when Luther began the work of Reformation; two publiſhed

liſhed by himſelf, in 1752 and 1754; and two after his death, in 1773.

In 1755 he publiſhed "Six Diſſertations upon different Subjects," in octavo. The Sixth Diſſertation is on the State of the Dead, as deſcribed by Homer and Virgil; and the remarks in this, tending to eſtabliſh the great antiquity of the doctrine of a future ſtate, interfered with Dr. Warburton, in his "Divine Legation of Moſes." This gave riſe to a piece, which was publiſhed againſt him, under the title of "A Diſſertation on the Delicacy of Friendſhip." This was a very artful, but a very illiberal attack on Dr. Jortin, becauſe he had too much dignity and independence of mind, to compliment Warburton in the indiſcriminate and abſurd manner that was then become faſhionable among his admirers. Jortin made no reply; but in his *Adverſaria* the following memorandum is found, which ſhews that he did not oppoſe the notions of other men, from any ſpirit of envy or oppoſition, but from a full perſuaſion that the real matter of fact was as he had repreſented it. "I have examined," ſays he, "the State of the Dead as "deſcribed by Homer and Virgil, and upon that Diſſertation I am willing to ſtake all the little credit that I have as a critic and a philologer. I have there obſerved, that Homer was not the inventor of the fabulous hiſtories of the gods; he had thoſe ſtories, and alſo the doctrine of a future ſtate, from old traditions. Many notions of the Pagans, which came from tradition, are conſidered by Barrow, Serm. VIII. Vol. II. in which ſermon the exiſtence of God is proved from univerſal conſent. See alſo Bibl. Choiſ. I. 356. and Bibl. Univ. IV. 433."

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In 1758 came out his "Life of Erasmus," in one volume, quarto; and in 1760, another volume, quarto, containing "Remarks upon the Works of Erasmus," and an "Appendix of Extracts from Erasmus, and other Writers." In the preface to the former volume, he says, that "Le Clerc, while he published the works of Erasmus at Leyden, drew up his Life in French, collected principally from his Letters, and inserted it into the "Bibliotheque Choisée;" that as this Life was favourably received by the public, he had taken it as a groundwork to build upon; and had translated it, not superstitiously and closely, but with much freedom, and with more attention to things than to words; but that he had made continual additions, not only with relation to the history of those days, but to the Life of Erasmus; especially where Le Clerc grew more remiss, either wearied with the task, or called off from these to other labours." After mentioning a few other matters to his Readers, he turns his discourse to his Friends; "recommending himself to their favour, whilst he is with them, and his name, when he is gone hence; and intreating them in a wish, that he may pass the evening of a studious and unambitious life in an humble but not a slothful obscurity; and never forfeit the kind continuance of their accustomed approbation."

But whatever he or his friends might wish, he was to live hereafter neither so studiously, nor so obscurely, as his imagination had figured out to him: more public scenes, than any he had yet been engaged in, still awaited him. For Dr. Hayter, Bishop of London, with whom, by the way, he had always been upon intimate terms, dying in 1762; and Dr. Osbaldeston, who was also his friend, succeeding to that see; he was made domestic chap-

lain to this biſhop in March, admitted into a Prebend of St. Paul's the ſame month, and in October preſented to the living of Kenſington, whither he went to reſide ſoon after.

In 1764, he was appointed Archdeacon of London, and might have had the Rectory of St. James, Weſtminſter; but choſe rather to continue at Kenſington, that being a ſituation he much liked, and better adapted to his then advanced age. Here he lived, occupied (when his paſtoral functions permitted) amongſt his books, and enjoying himſelf with his uſual ſerenity, till the 27th of Auguſt, 1770, when, being ſeized with a diſorder in his breaſt and lungs, he grew continually worſe, notwithſtanding all aſſiſtance; and, without undergoing much pain in the courſe of his illneſs, or loſing his underſtanding in the leaſt, died the 5th of September, in the 72d year of his age. He was buried in the new church-yard at Kenſington, as he had directed; and had a flat ſtone laid over him, with this inſcription, dictated by himſelf:

JOANNES JORTIN
Mortalis eſſe deſiit
Anno Salutis 1770,
Ætatis 72.

He left a widow and two children: Rogers Jortin, of Lincoln's-Inn, in the profeſſion of the law; and Martha, married to the Rev. Samuel Darby, late Fellow of Jeſus College in Cambridge, and now Rector of Whatfield in Suffolk.

Beſides his principal works, which have already been mentioned, and his Sermons and Charges, there are ſome things of a ſmaller kind: as "Remarks upon Spencer's Poems," 1734, octavo, at the

the end of which are ſome Remarks upon Milton; "Remarks on L. Annæus Seneca," printed in "The Preſent State of the Republic of Letters, for Auguſt 1734;" "a Sermon preached at the Conſecration of Pearce, Biſhop of Bangor, in 1747;" a few remarks on Tillotſon's Sermons, given to his friend Dr. Birch, and printed in the Appendix to Birch's Life of that Prelate, in 1752; "Letter to Aviſon, concerning the Muſic of the Ancients, ſubjoined to a ſecond edition of Aviſon's Eſſay on Muſical Expreſſion, in 1753; and a few Remarks on Phillips's Life of Cardinal Pole, printed in an Appendix to Neve's Animadverſions upon that hiſtory, 1766.

Beſides great integrity, great humanity, and other qualities which make men amiable as well as uſeful, this learned and excellent perſon was of a very pleaſant and facetious turn, as his writings abundantly ſhew. He had nevertheleſs great ſenſibility, and could expreſs himſelf with warmth, and even ſome degree of indignation, when he thought the occaſion warranted him ſo to do. For inſtance, he had a great reſpect and fondneſs for critical learning, which he ſo much cultivated; and though he knew and allowed it to have been diſgraced by the manners of certain proud, faſtidious, and inſolent critics, ſuch as, Scaliger, Salmaſius, Scioppius, &c. yet he thought the reſtoration of letters, and the civilization of Europe, ſo much indebted to it, that he could ill-bear to ſee it contemptuouſly treated: and to this may be imputed the little ſatirical ſtrokes, which ſometimes occur in his works, againſt thoſe that did ſo contemptuouſly treat it.

For the Motto of his Life of Eraſmus, he choſe ſome words of Eraſmus himſelf: "Illud certe præſagio, de meis lucubrationibus, qualeſcunque ſunt, candidius judicaturam poſteritatem, tametſi nec de meo ſeculo queri poſſum."

He would ſometimes complain, and doubtleſs with good reaſon, of the low eſtimation into which learning was fallen; and thought it diſcountenanced and diſcouraged, indirectly at leaſt, when ignorant and worthleſs perſons were advanced to high ſtations and great preferments, while men of merit and abilities were overlooked and neglected. Nevertheleſs, he laid no undue ſtreſs upon ſuch ſtations and ſuch preferments; but entertained juſt notions concerning what muſt ever conſtitute the chief good and happineſs of man, and his himſelf believed to have made the moſt of them.

"Where," ſays he in his "Adverſaria," "where is Happineſs to be found? where is her dwelling-place? Not where we ſeek her, and where we expect to find her. Happineſs is a modeſt recluſe, who ſeldom ſhews her lovely face in the polite, or in the buſy world. She is the ſiſter and companion of Religious Wiſdom. Among the vanities and the evils which Solomon beheld under the ſun, one is, an acceſs of temporal fortunes, to the detriment of the poſſeſſor; whence it appears, that ſuch proſperity is a dangerous thing, and that few perſons have a head ſtrong enough, and an heart good enough, to bear it. A ſudden riſe from a low ſtation, as it ſometimes ſhews to advantage the virtuous and amiable qualities which could not exert themſelves before, ſo it more frequently calls forth and expoſes to view theſe ſpots of the ſoul, which lay lurking in ſecret, cramped by penury, and veiled with diſſimulation. An honeſt and ſenſible man is placed in a middle ſtation, in circumſtances rather ſcanty than abounding. He hath all the neceſſaries, but none of the ſuperfluities of life, and theſe neceſſaries he acquires by his prudence, his ſtudies, and his induſtry. If he ſeeks to better

his income, it is by ſuch methods as hurt neither his conſcience nor his conſtitution. He hath friends and acquaintances of his own rank: he receives good offices from them, and he returns the ſame: as he hath his occupations, he hath his diverſions alſo; and partakes of the ſimple, frugal, obvious, innocent, and chearful amuſements of life. By a ſudden turn of things, he grows great in the Church, or in the State. Now his fortune is made; and he ſays to himſelf, the days of ſcarcity are paſt, the days of plenty are come, and happineſs is come along with them. Miſtaken man! it is no ſuch thing: he never more enjoys one happy day, compared with thoſe which once ſhone upon him. He diſcards his old companions, or treats them with cold, diſtant, and proud civility. Friendſhip, free and open converſation, rational inquiry, ſincerity, contentment, and the plain, unadulterated pleaſures of life, are no more: they departed from him along with his poverty. New connections, new proſpects, new deſires, and new cares, take place, and engroſs ſo much of his time and of his thoughts, that he neither improves his heart nor his underſtanding. He lives ambitious and reſtleſs, and he dies——rich."

In 1772 ſeven volumes of Dr. Jortin's ſermons, which are extremely valuable, were publiſhed in 8vo. At the end of the ſeventh volume are four excellent charges, which were delivered to the clergy of the archdeaconry of London. In 1790 were publiſhed, in two volumes, 8vo, "Tracts Philological, Critical, and Miſcellaneous, by the late Rev. JOHN JORTIN, D. D. Archdeacon of London, Rector of St. Dunſtan in the Eaſt, and Vicar of Kenſington." This collection, which was publiſhed by his ſon, Mr. Rogers Jortin, conſiſts of pieces ſome of

of which had been before publiſhed ſeparately, and others which were then firſt printed from the author's manuſcripts. In this collection, in which are pieces of conſiderable merit, are ſome ſtrictures on the Articles, Subſcriptions, Teſts, &c. Among theſe is the following paſſage: "There are propoſitions, contained in the Liturgy and Articles, which no man of common ſenſe among us believes. —No one believes, that all the members of the Greek Church are damned, becauſe they admit not the proceſſion of the Holy Ghoſt from the Son: yet the Athanaſian Creed, according to the uſual and obvious ſenſe of the words, teacheth this."

The following juſt character of Dr. Jortin has been given by the ingenious Mr. Knox:

"A review of the life of the late Dr. Jortin cannot but ſuggeſt the moſt pleaſing reflections. As a poet, a divine, a philoſopher, and a man, he ſerved the cauſe of religion, learning, and morality. There are, indeed, many writers whoſe reputation is more diffuſed among the vulgar and illiterate; but few will be found whoſe names ſtand higher than Dr. Jortin's in the eſteem of the judicious. His Latin poetry is claſſically elegant. His Diſcourſes and Diſſertations, ſenſible, ingenious, and argumentative. His Remarks on Eccleſiaſtical Hiſtory, intereſting, and impartial. His Sermons, replete with ſound ſenſe and rational morality, expreſſed in a ſtyle, ſimple, pure, and attic.

"Simplicity of ſtyle is a grace, which, though it may not captivate at firſt ſight, is ſure in the end to give permanent ſatisfaction. It does not excite admiration, but it raiſes eſteem. It does not warm to rapture, but it ſooths to complacency. Unſkilful writers ſeldom aim at this excellence. They imagine, that what is natural and common cannot be

beautiful. Every thing in their compoſitions muſt be ſtrained, every thing affected: but Dr. Jortin had ſtudied the antients, and perhaps formed himſelf on the model of Xenophon. He wrote on ſubjects of morality; and morality is founded on reaſon; and reaſon is always cool and diſpaſſionate. A florid declamation, embelliſhed with rhetorical figures, and animated with pathetic deſcription, may indeed amuſe the fancy, and raiſe a tranſient emotion in the heart; but rational diſcourſe alone can convince the underſtanding, and reform the conduct.

"The firſt efforts of genius have commonly been in poetry. Unreſtrained by the frigidity of argument, and the confinement of rules, the young mind gladly indulges the flights of imagination. Cicero, as well as many other antient philoſophers, orators, and hiſtorians, are known to have ſacrificed to the Muſes in their earlier productions. Dr. Jortin adds to the number of thoſe who confirm the obſervation. In his *Luſus Poetici*, one of the firſt of his works, are united claſſical language, beautiful ſentiment, and harmonious verſe. Among the modern Latin poets, there are few who do not yield to Dr. Jortin. His Sapphics, on the ſtory of Bacchus and Ariadne, are eaſy, elegant, and poetical. The little Ode, in which the calm life of the philoſopher is compared to the gentle ſtream gliding through a ſilent grove, is highly pleaſing to the mind, and is perfectly elegant in the compoſition. The Lyrics are indeed all excellent. The Poem, on the Immortality of the Soul, is ingenious, poetical, and an exact imitation of the ſtyle of Lucretius. In ſhort, the whole collection is ſuch as would by no means have diſgraced a Roman in the age of an Auguſtus.

Time,

"Time, if it does not cool the fire of imagination, certainly ſtrengthens the powers of the judgement. As our author advanced in life, he cultivated his reaſon rather than his fancy, and deſiſted from his efforts in poetry, to exert his abilities in the diſquiſitions of criticiſm. His obſervations on one of the fathers of Engliſh poetry need but to be more generally known, in order to be more generally admired.

"Claſſical productions are rather amuſing than inſtructive. His works of this kind are all juvenile, and naturally flowed from a claſſical education. Theſe however were but preparatory to his higher deſigns, and ſoon gave way to the more important enquiries which were peculiar to his profeſſion. His Diſcourſes on the Chriſtian Religion, one of the firſt fruits of his theological purſuits, abound with that ſound ſenſe and ſolid argument which entitle their author to a rank very near the celebrated Grotius.

"His Diſſertations are equally remarkable for taſte, learning, originality, and ingenuity.

"His Life of Eraſmus has extended his reputation beyond the limits of his native country, and eſtabliſhed his literary character in the remoteſt Univerſities of Europe. Eraſmus had long been an object of univerſal admiration; and it is matter of ſurprize, that his life had never been written with accuracy and judgement. This taſk was reſerved for Dr. Jortin; and the avidity with which the work was received by the learned, is a proof of the merit of the execution.

"His Remarks on Eccleſiaſtical Hiſtory are full of manly ſenſe, acute remarks, and profound erudition. The work is highly beneficial to mankind, as it repreſents that ſuperſtition which diſgraced

human nature in its proper light, and gives a right ſenſe of the advantages derived from religious reformation. He every where expreſſes himſelf with peculiar vehemence againſt the infatuation of bigotry and fanaticiſm. Convinced, that true happineſs is founded on a right uſe of the reaſoning powers, he makes it the ſcope of all his religious works, to lead mankind from the errors of imagination to a ſerious attention to diſpaſſionate reaſon.

"Poſthumous publications, it has frequently been remarked, are uſually inferior in merit to thoſe which were publiſhed in an author's life-time. And indeed the opinion ſeems plauſible, as it may be preſumed, that an author's reaſon for not publiſhing his works, is a conſciouſneſs of their inferiority. The Sermons of Dr. Jortin were however deſigned, by their author, as a legacy to mankind. To enlarge on their value, would only be to echo back the public voice. Good ſenſe and ſound morality appear in them, not indeed dreſſed out in the meretricious ornaments of a falſe ſtyle, but in all the manly force and ſimple graces of natural eloquence. The ſame caprice, which raiſes to reputation thoſe trifling diſcourſes which have nothing to recommend them but a prettineſs of fancy, will again conſign them to oblivion: but the Sermons of Dr. Jortin will continue to be read with pleaſure and edification, as long as human nature ſhall continue to be endowed with the faculties of reaſon and diſcernment.

"The tranſition from an author's writings to his life is frequently diſadvantageous to his character. Dr. Jortin, however, when no longer conſidered as an author, but as a man, is ſo far from being leſſened in our opinion, that he excites ſtill greater eſteem and applauſe. A ſimplicity of manners, an inoffenſive

inoffenſive behaviour, an univerſal benevolence, candour, modeſty, and good ſenſe, were his characteriſtics. Though his genius, and love of letters, led him to chooſe the ſtill vale of ſequeſtered life, yet was his merit conſpicuous enough to attract the notice of a certain primate, who did honour to epiſcopacy. Unknown by perſonal acquaintance, and unrecommended by the ſolicitation of friends, or the interpoſition of power, he was preſented, by Archbiſhop Herring, to a valuable benefice in London, as a reward for his exertions as a ſcholar and a divine. Some time after, he became chaplain to a late biſhop of London, who gave him the vicarage of Kenſington, and appointed him archdeacon of his dioceſe. This was all the preferment he had, nor had he this till he was advanced in life. While blockheads were made biſhops, a man, who had been uncommonly eminent in the ſervice of learning and religion, was left to pine in the ſhade of obſcurity. Secker has been thought by many to have had only the ſhadow of piety and learning, but he had the ſubſtantial reward of them. Jortin was acknowledged to poſſeſs true virtue and real knowledge, but was left to receive his recompence in the ſuggeſtions of a good conſcience, and the applauſe of poſterity."

The following character of Dr. Jortin is alſo given in a work attributed to the learned Dr. Parr:

"As to Jortin, whether I look back to his verſe, to his proſe, to his critical or to his theological works, there are few authors to whom I am ſo much indebted for rational entertainment, or for ſolid inſtruction. Learned he was, without pedantry. He was ingenious, without the affectation of ſingularity. He was a lover of truth, without hovering over the gloomy abyſs of ſcepticiſm;

and a friend to free enquiry, without, roving into the dreary and pathleſs wilds of latitudinarianiſm. He had a heart, which never diſgraced the powers of his underſtanding. With a lively imagination, an elegant taſte, and a judgement moſt maſculine and moſt correct, he united the artleſs and amiable negligence of a ſchool-boy. Wit without ill-nature, and ſenſe without effort, he could, at will, ſcatter upon every ſubject; and, in every book, the writer preſents us with a near and diſtinct view of the real man.

—ut omnis
Votiva pateat tanquam deſcripta tabella
Vita Senis.—— Hor. Sat. 1. Lib. 2.

"His ſtyle, though inartificial, is ſometimes elevated; though familiar, it is never mean; and though employed upon various topics of theology, ethics, and criticiſm, it is not arrayed in any delusive reſemblance, either of ſolemnity, from fanatical cant, of profoundneſs, from ſcholaſtic jargon, of preciſion, from the crabbed formalities of cloudy philologiſts, or of refinement, from the technical babble of frivolous connoiſſeurs.

"At the ſhadowy and fleeting reputation which is ſometimes gained by the petty frolics of literary vanity, or the miſchievous ſtruggles of controverſial rage, Jortin never graſped. Truth, which ſome men are ambitious of ſeizing by ſurprize in the trackleſs and dark receſs, he was content to overtake in the broad and beaten path; and in the purſuit of it, if he does not excite our aſtoniſhment by the rapidity of his ſtrides, he, at leaſt, ſecures our confidence by the firmneſs of his ſtep. To the examination of poſitions advanced by other men, he

he always brought a mind, which neither prepoſſeſſion had ſeduced, nor malevolence polluted. He impoſed not his own conjectures as infallible and irreſiſtible truths, nor endeavoured to give an air of importance to trifles, by dogmatical vehemence. He could ſupport his more ſerious opinions, without the verſatility of a ſophiſt, the fierceneſs of a diſputant, or the impertinence of a buffoon—more than this—he could *relinquiſh or correct* them with the calm and ſteady dignity of a writer, who, while he yielded ſomething to the arguments of his antagoniſts, was conſcious of retaining enough to command their reſpect. He had too much diſcernment to confound difference of opinion with malignity or dullneſs, and too much candour to inſult, where he could not perſuade. Though his ſenſibilities were neither coarſe nor ſluggiſh, he yet was exempt from thoſe fickle humours, thoſe rankling jealouſies, and that reſtleſs [illegible]wardneſs, which men of the brighteſt talents [illegible] too prone to indulge. He carried with him, into every ſtation in which he was placed, and every ſubject which he explored, a ſolid greatneſs of ſoul, which could ſpare an inferior, though in the offenſive form of an adverſary, and endure an equal with, or without, the ſacred name of friend. The importance of commendation, as well to him who beſtows, as to him who claims it, he eſtimated not only with juſtice, but with delicacy, and therefore, he neither wantonly laviſhed it, nor with-held it auſterely. But inveſtive he neither provoked nor feared; and, as to the ſeverities of contempt, he reſerved them for occaſions where alone they could be employed with propriety, and where, by himſelf, they always were employed with effect—for the chaſtiſement of arrogant dunces, of cenſorious ſcioliſts, of intole-

rant bigots in every ſect, and unprincipled impoſtors in every profeſſion. Diſtinguiſhed in various forms of literary compoſition, engaged in various duties of his eccleſiaſtical profeſſion, and bleſſed with a long and honourable life, he nobly exemplified that rare and illuſtrious virtue of Charity which Leland in his Reply to the Letter Writer, thus eloquently deſcribes: "CHARITY never miſrepreſents, never aſcribes obnoxious principles or miſtaken opinions to an opponent, which he himſelf diſavows; is not ſo earneſt in refuting, as to fancy poſitions never aſſerted, and to extend its cenſure to opinions, which will perhaps be delivered. Charity is utterly averſe to ſneering, the moſt deſpicable ſpecies of ridicule, that moſt deſpicable ſubterfuge of an impotent objector. Charity never ſuppoſes that all ſenſe and knowledge are confined to a particular circle, to a diſtrict, or to a country. Charity never condemns and embraces principles in the ſame breath; never profeſſes to cenſure what it acknowledges to be juſt; never pretends to bear down an adverſary with confident aſſertions. Charity does not call diſſent inſolence, or the want of implicit ſubmiſſion a want of common reſpect."

*** *Authorities.* Account of the Life and Writings of Dr. Jortin, written by Dr. Heathcote, and prefixed to the laſt edition of his Sermons. Jortin's Tracts, Philological, Critical, and Miſcellaneous. Nichols's Anecdotes of Bowyer. Knox's Eſſays, Moral and Literary, edit. 1788 Tracts, by Warburton, and a Warburtonian, 8vo. 1789.

THE

THE LIFE OF

THOMAS GRAY.

[A. D. 1716, to 1771.]

THIS eminent poet was born in Cornhill, London, on the 26th of December, 1716. His grandfather was a conſiderable merchant; but his father, Mr. Philip Gray, though he alſo followed buſineſs, is ſtated to have been of an indolent and reſerved temper, ſo that he rather diminiſhed than increaſed his paternal fortune. Young Gray received his grammatical education at Eton, under Mr. Antrobus, his mother's brother; and, when he left ſchool, entered a penſioner at Peterhouſe in Cambridge. While he was at Eton, he contracted a particular intimacy with Mr. Horace Walpole and Mr. Richard Weſt, whoſe father was Lord Chancellor of Ireland. When he had been at Cambridge about five years, where he took no degree, becauſe he intended to profeſs the common law, Mr. Horace Walpole invited him to travel with him as his companion. He accepted his invitation; and they arrived at Amiens on the firſt of April 1739, from whence Mr. Gray wrote the following letter to his mother:

"Amiens, April 1, N. S. 1739.

"As we made but a very ſhort journey to-day, and came to our inn early, I ſit down to give you ſome account of our expedition. On the 29th (according to the ſtyle here) we left Dover at twelve at noon, and with a pretty briſk gale, which pleaſed every body mighty well, except myſelf, who was extremely ſick the whole time: we reached Calais by five. The weather changed, and it began to ſnow hard the minute we got into the harbour, where we took the boat, and ſoon landed. Calais is an exceeding old, but very pretty town; and we hardly ſaw any thing there that was not ſo new and ſo different from England, that it ſurprized us agreeably. We went the next morning to the great church, and were at high maſs (it being Eaſter Monday). We ſaw alſo the convents of the Capuchins, and the Nuns of St. Dominic; with theſe laſt we held much converſation, eſpecially with an Engliſh Nun, a Mrs. Davis, of whoſe work I ſent you, by the return of the pacquet, a letter-caſe to remember her by. In the afternoon we took a poſt-chaiſe (it ſtill ſnowing very hard) for Boulogne, which was only eighteen miles further. This chaiſe is a ſtrange ſort of conveyance, of much greater uſe than beauty, reſembling an ill-ſhaped chariot, only with the door opening before inſtead of the ſide; three horſes draw it, one between the ſhafts, and the other two on each ſide, on one of which the poſtillion rides, and drives too; this vehicle will, upon occaſion, go fourſcore miles a-day; but Mr. Walpole, being in no hurry, chooſes to make eaſy journies of it, and they are eaſy ones indeed; for the motion is much like that of a ſedan; we go about ſix miles an hour, and commonly change horſes at the end of it; it is true they are no very graceful ſteeds, but they go well, and

through roads which they say are bad for France, but to me they seem gravel walks and bowling-greens; in short, it would be the finest travelling in the world, were it not for the inns, which are mostly terrible places indeed. But to describe our progress somewhat more regularly: we came into Boulogne when it was almost dark, and went out pretty early on Tuesday morning; so that all I can say about it is, that it is a large, old, fortified town, with more English in it than French. On Tuesday we were to go to Abbéville, seventeen leagues, or fifty-one short English miles; but by the way we dined at Montreuil, much to our hearts' content, on stinking mutton-cutlets, addled eggs, and ditch-water. Madame the hostess made her appearance in long lappets of bone-lace and a sack of linsey-woolsey. We supped and lodged pretty well at Abbéville, and had time to see a little of it before we came out this morning. There are seventeen convents in it, out of which we saw the chapels of the Minims and the Carmelite Nuns. We are now come further thirty miles to Amiens, the chief city of the province of Picardy. We have seen the cathedral, which is just what that of Canterbury must have been before the Reformation. It is about the same size, a huge Gothic building, beset on the outside with thousands of small statues, and within adorned with beautiful painted windows, and a vast number of chapels dressed out in all their finery of altar-pieces, embroidery, gilding, and marble. Over the high altar are preserved, in a very large-wrought shrine of massy gold, the relicks of St. Firmin, their patron saint. We went also to the chapels of the Jesuits and Ursuline Nuns, the latter of which is very richly adorned. To-morrow we shall lie at Clermont, and next day reach

reach Paris. The country we have paſſed through hitherto has been flat, open, but agreeably diverſified with villages, fields well-cultivated, and little rivers. On every hillock is a wind-mill, a crucifix, or a Virgin Mary dreſſed in flowers and a ſarſene robe; one ſees not many people or carriages on the road; now and then indeed you meet a ſtrolling friar, a countryman with his great muff, or a woman riding aſtride on a little aſs, with ſhort petticoats, and a great head-dreſs of blue wool."

A few days after he wrote the following letter from Paris to his friend Mr. Weſt:

"Paris, April 12, 1739.

"*Enfin donc me voici à Paris.* Mr. Walpole is gone out to ſupper at Lord Conway's, and here I remain alone, though invited too. Do not think I make a merit of writing to you preferably to a good ſupper; for theſe three days we have been here, have actually given me an averſion to eating in general. If hunger be the beſt ſauce to meat, the French are certainly the worſt cooks in the world; for what tables we have ſeen have been ſo delicately ſerved, and ſo profuſely, that, after riſing from one of them, one imagines it impoſſible ever to eat again. And now, if I tell you all I have in my head, you will believe me mad; *mais n'importe, courage, allons!* for if I wait till my head grow clear and ſettle a little, you may ſtay long enough for a letter. Six days have we been coming hither, which other people do in two; they have not been diſagreeable ones; through a fine, open country, admirable roads, and in an eaſy conveyance; the inns not abſolutely intolerable, and images quite unuſual preſenting themſelves on all hands. At Amiens we ſaw the fine cathedral, and eat *patè de perdrix*; paſſed through the park of Chantilly by the

the Duke of Bourbon's palace, which we only beheld as we paſſed; broke down at Luſarche; ſtopt at St. Denis, ſaw all the beautiful monuments of the Kings of France, and the moſt treaſures of the abbey, rubies, and emeralds as big as ſmall eggs, crucifixes and vows, crowns and reliquaries, of meſtimable value; but of all their curioſities the thing the moſt to our taſtes, and which they indeed do the juſtice to eſteem the glory of their collection, was a vaſe of an entire onyx, meaſuring at leaſt five inches over, three deep, and of great thickneſs. It is at leaſt two thouſand years old, the beauty of the ſtone and ſculpture upon it (repreſenting the myſteries of Bacchus) beyond expreſſion admirable; we have dreamed of it ever ſince. The jolly old Benedictine, that ſhowed us the treaſures, had in his youth been ten years a ſoldier; he laughed at all the relicks, was very full of ſtories, and mighty obliging. On Saturday evening we got to Paris, and were driven through the ſtreets a long while before we knew where we were. The minute we came, voilà Milors Holderneſſe, Conway, and his brother; all ſtayed ſupper, and till two o'clock in the morning, for here nobody ever ſleeps; it is not the way. Next day go to dine at my Lord Holderneſſe's; there was the Abbé Prevôt, author of the Cleveland,' and ſeveral other pieces much eſteemed: the reſt were Engliſh. At night we went to the Pandore; a ſpectacle literally, for it is nothing but a beautiful piece of machinery of three ſcenes. The firſt repreſents the chaos, and by degrees the ſeparation of the elements. The ſecond, the temple of Jupiter, and the giving of the box to Pandora. The third, the opening of the box, and all the miſchiefs that enſued. An abſurd deſign, but executed in the higheſt perfection,

tion, and that in one of the fineſt theatres in the world; it is the grande ſale des machines in the Palais des Tuileries. Next day dined at Lord Waldegrave's; then to the opera. Imagine to yourſelf for the drama five acts entirely unconnected with each other, each founded on ſome little hiſtory, ſkilfully taken out of an ancient author, e. g. Ovid's Metamorphoſes, &c. and with great addreſs converted into a French piece of gallantry. For inſtance, that which I ſaw, called the Ballet de la Paix, had its firſt act built upon the ſtory of Nireus. Homer having ſaid he was the handſomeſt man of his time, the poet, imagining ſuch a one could not want a miſtreſs, has given him one. Theſe two come in and ſing ſentiment in lamentable ſtrains, neither air nor recitative; only, to one's great joy, they are every now and then interrupted by a dance, or (to one's great ſorrow) by a chorus that borders the ſtage from one end to the other, and ſcreams paſt all power of ſimile to repreſent. The ſecond act was Baucis and Philemon. Baucis is a beautiful young ſhepherdeſs, and Philemon her ſwain. Jupiter falls in love with her, but nothing will prevail upon her; ſo it is all mighty well, and the chorus ſing and dance the praiſes of conſtancy. The two other acts were about Iphis and Ianthe, and the Judgement of Paris. Imagine, I ſay, all this tranſacted by cracked voices, trilling diviſions upon two notes and a half, accompanied by an orcheſtra of humſtrums, and a whole houſe more attentive than if Farinelli ſung, and you will almoſt have formed a juſt notion of the thing. Our aſtoniſhment at their abſurdity you can never conceive; we had enough to do to expreſs it by ſcreaming an hour louder than the whole dramatis perſonæ. We have alſo ſeen twice the

Comédie

Comédie Françoiſe; firſt, the Mahomet Second, a tragedy that has had a great run of late; and the thing itſelf does not want its beauties, but the actors are beyond meaſure delightful. Mademoiſelle Gauffin (M. Voltaire's Zara) has, with a charming (though little) perſon, the moſt pathetic tone of voice, the fineſt expreſſion in her face, and moſt proper action imaginable. There is alſo a Dufrêne, who did the chief character, a handſome man and a prodigious fine actor. The ſecond we ſaw was the Philoſophe Marié, and here they performed as well in comedy; there is a Mademoiſelle Quinault, ſomewhat in Mrs. Clive's way: and a Monſieur Grandval, in the nature of Wilks, who is the genteeleſt thing in the world. There are ſeveral more would be much admired in England, and many (whom we have not ſeen) much celebrated here. Great part of our time is ſpent in ſeeing churches and palaces full of fine pictures, &c. the quarter of which is not yet exhauſted. For my part, I could entertain myſelf this month merely with the common ſtreets and the people in them."

In the October following, Mr. Gray wrote the following letter to his father, which was dated from Lyons:

"Lyons, Oct. 25, N. S. 1739.

"In my laſt I gave you the particulars of our little journey to Geneva: I have only to add, that we ſtayed about a week, in order to ſee Mr. Conway ſettled there: I do not wonder ſo many Engliſh chooſe it for their reſidence; the city is very ſmall, neat, prettily built, and extremely populous; the Rhône runs through the middle of it, and it is ſurrounded with new fortifications, that give it a military compact air; which, joined to the happy, lively countenances of the inhabitants, and an exact diſcipline always as ſtrictly obſerved as in time of

war,

war, make the little republic appear a match for a much greater power; though perhaps Geneva, and all that belongs to it, are not of equal extent with Windsor and its two parks. To one that has passed through Savoy, as we did, nothing can be more striking than the contrast, as soon as he approaches the town. Near the gates of Geneva runs the torrent Arve, which separates it from the King of Sardinia's dominions; on the other side of it lies a country naturally, indeed, fine and fertile, but you meet with nothing in it but meagre, ragged, bare-footed peasants, with their children, in extreme misery and nastiness; and even of these no great numbers: you no sooner have crossed the stream I have mentioned, but poverty is no more; not a begger, hardly a discontented face, to be seen; numerous, and well-dressed people swarming on the ramparts; drums beating, soldiers, well cloathed and armed, exercising; and folks, with business in their looks, hurrying to and fro; all contribute to make any person, who is not blind, sensible what a difference there is between the two governments, that are the causes of one view and the other. The beautiful lake, at one end of which the town is situated; its extent; the several states that border upon it; and all its pleasures; are too well known for me to mention them. We sailed upon it as far as the dominions of Geneva extend, that is, about two leagues and a half on each side; and landed at several of the little houses of pleasure, that the inhabitants have built all about it, who received us with much politeness. The same night we ate part of a trout, taken in the lake, that weighed thirty-seven pounds; as great a monster as it appeared to us, it was esteemed there nothing extraordinary, and they assured us, it was not uncommon

common to catch them of fifty pounds; they are dreſſed here, and ſent poſt to Paris upon ſome great occaſions; nay, even to Madrid, as we were told. The road we returned through was not the ſame we came by: we croſſed the Rhône at Seyſſel, and paſſed for three days among the mountains of Bugey, without meeting with any thing new: at laſt we came out into the plains of La Breſſe, and ſo to Lyons again. Sir Robert has written to Mr. Walpole, to deſire he would go to Italy; which he has reſolved to do; ſo that all the ſcheme of ſpending the winter in the South of France is laid aſide, and we are to paſs it in a much finer country. You may imagine I am not ſorry to have this opportunity of ſeeing the place in the world that beſt deſerves it: beſides, as the Pope (who is eighty eight, and has been lately at the point of death) cannot probably laſt a great while, perhaps we may have the fortune to be preſent at the election of a new one, when Rome will be in all its glory. Friday next we certainly begin our journey; in two days we ſhall come to the foot of the Alps, and ſix more we ſhall be in paſſing them. Even here the winter is begun; what then muſt it be among thoſe vaſt ſnowy mountains where it is hardly ever ſummer! We are, however, as well armed as poſſible againſt the cold, with muffs, hoods, and maſks of beaver, fur-boots, and bear-ſkins. When we arrive at Turin, we ſhall reſt after the fatigues of the journey."

Mr. Gray's letters contain a very pleaſing account of many parts of their journey; but, unfortunately, at Florence, Mr. Horace Walpole and he quarrelled and parted. Mr. Maſon, to whom we are chiefly indebted for the materials of our author's life, obſerves, that he was enjoined by Mr. Walpole to charge himſelf with the chief blame in their quarrel;

quarrel; candidly confeſſing, that 'more attention 'and complaiſance, more deference to a warm friend-'ſhip, to ſuperior judgement and prudence, might 'have prevented a rupture that gave much uneaſi-'neſs to them both, and a laſting concern to the 'ſurvivor;' though in the year 1744 a reconciliation was effected between them, by a lady who wiſhed well to both parties.

After their ſeparation, Mr. Gray continued his journey in a manner ſuitable to his own limited circumſtances, with only an occaſional ſervant. He returned to England in September, 1741, and in about two months after buried his father; who had, by an injudicious waſte of money upon a new houſe, ſo much leſſened his fortune, that Gray thought his circumſtances too narrow to enable him in a proper manner to proſecute the ſtudy of the law. He, therefore, retired to Cambridge, where he ſoon after became bachelor of civil law; and where, as Dr. Johnſon expreſſes it, "without liking the place, or its inhabitants, or pretending to like them, he paſſed, except a ſhort reſidence at London, the reſt of his life."

In 1742, Gray wrote his "Ode to Spring," his "Proſpect of Eton College," and his "Ode to Adverſity." He began likewiſe a Latin poem, "*De Principiis Cogitandi.*" He wrote, however, very little, though he applied himſelf very cloſely to his ſtudies; but in 1750, he publiſhed his celebrated "Elegy, written "in a Country Church Yard;" which firſt made him known to the publick. An invitation, which he received ſoon after from lady Cobham, gave riſe to the following ſingular compoſition, to which he gave the title of

A LONG

A LONG STORY.

IN Britain's iſle, no matter where,
An antient pile of building ſtands:
The Huntingdons and Hattons there
Employ'd the power of fairy hands
To raiſe the cieling's fretted height,
Each pannel in atchievements cloathing,
Rich windows that exclude the light,
And paſſages, that lead to nothing.
Full oft within the ſpacious walls,
When he had fifty winters o'er him,
My grave Lord-Keeper led the brawls;
The ſeal and maces danc'd before him.
His buſhy beard, and ſhoe-ſtrings green,
His high-crown'd hat, and ſattin doublet,
Mov'd the ſtout heart of England's Queen,
Though Pope and Spaniard could not trouble it.
What, in the very firſt beginning!
Shame of the verſifying tribe!
Your hiſtory whither are you ſpinning!
Can you do nothing but deſcribe?
A houſe there is (and that's enough),
From whence one fatal morning iſſues
A brace of warriors, not in buff,
But ruſtling in their ſilks and tiſſues.
The firſt came cap-a-pée from France,
Her conquering deſtiny fulfilling,
Whom meaner beauties eye aſkance,
And vainly ape her art of killing.
The other Amazon kind Heaven
Had arm'd with ſpirit, wit, and ſatire:
But Cobham had the poliſh given,
And tipp'd her arrows with good-nature.
To celebrate her eyes, her air—
Coarſe panegyrics would but teaze her.

Meliſſa

Meliſſa is her *Nom de Guerre.*
Alas, who would not wiſh to pleaſe her!
With bonnet blue and capuchine,
And aprons long, they hid their armour,
And veil'd their weapons bright and keen,
In pity to the country farmer.
Fame, in the ſhape of Mr. P—t,
(By this time all the pariſh know it)
Had told, that thereabouts there lurk'd
A wicked imp they call a Poet:
Who prowl'd the country far and near,
Bewitch'd the children of the peaſants,
Dried up the cows, and lam'd the deer,
And ſuck'd the eggs, and kill'd the pheaſants.
My Lady heard their joint petition,
Swore by her coronet and ermine,
She'd iſſue out her high commiſſion
To rid the manor of ſuch vermin.
The Heroines undertook the taſk,
Thro' lanes unknown, o'er ſtiles they ventur'd,
Rapp'd at the door, nor ſtay'd to aſk,
But bounce into the parlour enter'd.
The trembling family they daunt,
They flirt, they ſing, they laugh, they tattle,
Rummage his mother, pinch his aunt,
And up ſtairs in a whirlwind rattle.
Each hole and cupboard they explore,
Each creek and cranny of his chamber,
Run hurry-ſkurry round the floor,
And o'er the bed and teſter clamber;
Into the draws and china pry,
Papers and books, a huge imbroglio!
Under a tea-cup he might lie,
Or creas'd, like dogs-ears, in a folio.
On the firſt marching of the troops,
The Muſes, hopeleſs of his pardon,

Convey'd

Convey'd him underneath their hoops
To a ſmall cloſet in the garden.
So Rumour ſays: (who will believe,)
But that they left the door a-jar,
Where, ſafe and laughing in his ſleeve,
He heard the diſtant din of war.
Short was his joy. He little knew
The power of magic was no fable;
Out of the window, whiſk, they flew,
But left a ſpell upon the table.
The words too eager to unriddle,
The poet felt a ſtrange diſorder:
Tranſparent bird-lime form'd the middle,
And chains inviſible the border.
So cunning was the Apparatus,
The powerful pot-hooks did ſo move him,
That, will he, nill he, to the great-houſe
He went, as if the Devil drove him.
Yet on his way (no ſign of grace,
For folks in fear are apt to pray,)
To Phœbus he preferr'd his caſe,
And begg'd his aid that dreadful day.
The Godhead would have back'd his quarrel;
But with a bluſh, on recollection,
Own'd, that his quiver and his laurel
'Gainſt four ſuch eves were no protection.
The court was ſat, the culprit there,
Forth from their gloomy manſions creeping
The Lady Janes and Joans repair,
And from the gallery ſtand peeping:
Such as in ſilence of the night
Come (ſweep) along ſome winding entry,
(Styack has often ſeen the ſight)
Or at the chapel-door ſtand centry,
In peaked hoods and mantles tarniſh'd,
Sour viſages, enough to ſcare ye,

High

High dame of honour once, that garniſh'd
The drawing room of fierce Queen Mary.
The Peereſs comes. The audience ſtare,
And doff their hats with due ſubmiſſion;
She curtſies, as ſhe takes her chair,
To all the people of condition.
The Bard, with many an artful fib,
Had in imagination fenc'd him,
Diſprov'd the arguments of Squib,
And all that Groom could urge againſt him.
But ſoon his rhetoric forſook him,
When he the ſolemn hall had ſeen;
A ſudden fit of ague ſhook him;
He ſtood as mute as poor Macleane.
Yet ſomething he was heard to mutter,
"How in the Park, beneath an old tree,
"(Without deſign to hurt the butter,
"Or any malice to the poultry),
"He once or twice had penn'd a ſonnet,
"Yet hoped, that he might ſave his bacon;
"Numbers would give their oaths upon it,
"He ne'er was for a conj'rer taken."
The ghoſtly prudes with hagged face
Already had condemn'd the ſinner,
My Lady roſe, and with a grace—
She ſmil'd, and bid him come to dinner.
"Jeſu-Maria! Madam Bridget,
"Why, what can the viſcounteſs mean?"
(Cried the ſquare-hoods in woeful fidget)
"The times are alter'd quite and clean!
"Decorum 's turn'd to mere civility,
"Her air and all her manners ſhew it,
"Commend me to her affability;
"Speak to a commoner and poet!"

[*Here* 500 *Stanzas are loſt.*]

In

In 1753, ſeveral of his poems were ſplendidly publiſhed, with deſigns by Mr. Bentley; and this year he loſt his mother. In 1754, ſome young men of the college, whoſe chambers were near his, diverted themſelves with diſturbing him by frequent and troubleſome noiſes. This inſolence, having endured it a while, he repreſented to the governors of the college; but, finding his complaint little regarded, he removed to Pembroke-hall. In 1757, he publiſhed "The Progreſs of Poetry," and "The Bard." This year he had the offer of being appointed Poet-Laureat; but he declined the office. Two years after, he quitted Cambridge for ſome time, and took an apartment near the Britiſh Muſeum; where he reſided near three years, reading and tranſcribing. In 1765, he undertook a journey into Scotland. In 1768, without his own ſolicitation, or that of his friends, he was appointed regius profeſſor of modern hiſtory in the univerſity of Cambridge. He lived there three years after this promotion, and died on the 31ſt of July, 1772.

The poems of Gray are few in number, but they poſſeſs a very high degree of merit. A complete edition of them, with memoirs of his life, including many of his letters, was publiſhed by his ingenious friend Mr. W. Maſon, in four volumes, 8vo. in 1778.

The following character of Gray was publiſhed ſoon after his death: "Perhaps he was the moſt learned man in Europe. He was equally acquainted with the elegant and profound parts of ſcience, and that not ſuperficially but thoroughly. He knew every branch of hiſtory, both natural and civil; had read all the original hiſtorians of England, France, and Italy; and was a great antiquarian. Criticiſm, metaphyſics, morals, politicks, made a principal part of his ſtudy; voyages and travels of

all ſorts were his favourite amuſements; and he had a fine taſte in painting, prints, architecture, and gardening. With ſuch a fund of knowledge, his converſation muſt have been equally inſtructing and entertaining; but he was alſo a good man, a man of virtue and humanity. There is no character without ſome ſpeck, ſome imperfection; and I think the greateſt defect in his was an affectation in delicacy, or rather effeminacy, and a viſible faſtidiouſneſs, or contempt and diſdain of his inferiors in ſcience. He alſo had, in ſome degree, that weakneſs which diſguſted Voltaire ſo much in Mr. Congreve; though he ſeemed to value others chiefly according to the progreſs they had made in knowledge, yet he could not bear to be conſidered himſelf merely as a man of letters; and though without birth, or fortune, or ſtation, his deſire was to be looked upon as a private, independent gentleman, who read for his amuſement. Perhaps it may be ſaid, what ſignifies ſo much knowledge, when it produces ſo little? Is it worth taking ſo much pains to leave no memorial but a few poems? But let it be conſidered that Mr. Gray was, to others, at leaſt innocently employed; to himſelf, certainly beneficially. His time paſſed agreeably; he was every day making ſome new acquiſition in ſcience; his mind was enlarged, his heart ſoftened, his virtue ſtrengthened; the world and mankind were ſhewn to him without a maſk; and he was taught to conſider every thing as trifling, and unworthy of the attention of a wiſe man, except the purſuit of knowledge and practice of virtue in that ſtate wherein God hath placed us."

Some of the Poems of Gray have been treated with great critical arrogance and injuſtice by Dr. Johnſon; but they have been ably defended by ſeveral ingenious writers; and Dr. Warton has remarked, that

that Pope himſelf has produced nothing equal to the Bard of Gray. Perhaps one reaſon that induced Johnſon to attack Gray's poems with ſo much ſeverity was, that he had obtained great reputation, though he was a Cambridge man; for ſuch prejudices, however abſurd, are known to have operated on the mind of Johnſon.

Before we conclude, we ſhall here inſert our author's "Ode to Adverſity."

"Daughter of Jove, relentleſs Pow'r,
Thou Tamer of the human breaſt,
Whoſe iron ſcourge and tort'ring hour,
The bad affright, afflict the beſt!
Bound in thy adamantine chain
The proud are taught to taſte of pain,
And purple Tyrants vainly groan
With pangs unfelt before, unpitied and alone.
"When firſt thy Sire to ſend on earth
Virtue, his darling child, deſign'd,
To thee he gave the heav'nly birth,
And bad to form her infant mind.
Stern rugged nurſe! thy rigid lore
With patience many a year ſhe bore;
What ſorrow was, thou bad'ſt her know,
And from her own ſhe learn'd to melt at others' woe.
"Scar'd at thy frown terrific, fly
Self-pleaſing Folly's idle brood,
Wild Laughter, Noiſe, and thoughtleſs Joy,
And leave us leiſure to be good.
Light they diſperſe, and with them go
The ſummer Friend, the flatt'ring Foe;
By vain Proſperity received,
To her they vow their truth, and are again believ'd.
"Wiſdom in ſable garb array'd,
Immers'd in rapt'rous thought profound,

And Melancholy, ſilent maid,
With leaden eye, that loves the ground,
Still on thy ſolemn ſteps attend:
Warm Charity, the general friend,
With Juſtice to herſelf ſevere,
And Pity, dropping ſoft the ſadly-pleaſing tear.
" Oh, gently on thy ſuppliant's head,
Dread Goddeſs, lay thy chaſt'ning hand!
Not in thy Gorgon terrors clad,
Nor circled with the vengeful band
(As by the impious thou art ſeen)
With thund'ring voice, and threat'ning mien,
With ſcreaming Horror's funeral cry,
Deſpair, and fell Diſeaſe, and ghaſtly Poverty.
" Thy form benign, oh Goddeſs, wear,
Thy milder influence impart,
Thy philoſophic train be there
To ſoften, not to wound my heart.
The generous ſpark extinct revive,
Teach me to love and to forgive,
Exact my own defects to ſcan,
What others are to feel, and know myſelf a man."

*** *Authorities.* Maſon's Memoirs of the Life and Writings of Mr. Gray. Johnſon's Lives of the Poets.

THE LIFE OF

DAVID HUME.

[A. D. 1711, to 1776.]

DAVID HUME was born at Edinburgh on the 26th of April, 1711. He was deſcended from a good family, both on the father and mother's ſide. His father's family was a branch of the Earl of Home's, or Hume's: and his anceſtors had been proprietors of the eſtate, which his brother poſſeſſed, for ſeveral generations. His mother was daughter of Sir David Falconer, preſident of the college of juſtice. His family, however, was not rich; and, as he was a younger brother, his patrimony was very ſlender. His father, who was conſidered as a man of parts, died when he was an infant, leaving him, with an elder brother and ſiſter, under the care of his mother, a woman of great merit, who, though young and handſome, devoted herſelf entirely to the rearing and educating of her children. He early diſcovered a ſtrong paſſion for literature, and proſecuted his ſtudies very ſucceſſfully. He ſays himſelf, "My ſtudious diſpoſition, my ſobriety, and my induſtry, gave my family a notion that the law was a proper profeſſion for me; but I found an unſurmountable averſion to every thing but the purſuits of philoſophy and general

learning; and, while they fancied I was poring upon Voet and Vinnius, Cicero and Virgil were the authors which I was ſecretly devouring.

"My very ſlender fortune, however, being unſuitable to this plan of life, and my health being a little broken by my ardent application, I was tempted, or rather forced, to make a very feeble trial for entering into a more active ſcene of life. In 1734, I went to Briſtol, with ſome recommendations to eminent merchants, but in a few months found that ſcene totally unſuitable to me."

He paſſed through his academical courſes at the Univerſity of Edinburgh, and afterwards went over into France, with a view of proſecuting his ſtudies in a country retirement; and he ſays, "During my retreat in France, firſt at Rheims, but chiefly at *La Fleche*, in Anjou, I compoſed my "Treatiſe "of Human Nature." After paſſing three years very agreeably in that country, I came over to London in 1737. In the end of 1738, I publiſhed my Treatiſe, and immediately went down to my mother and my brother, who lived at his country-houſe, and was employing himſelf very judiciouſly and ſucceſsfully in the improvement of his fortune.

"Never literary attempt was more unfortunate than my "Treatiſe of Human Nature." It fell dead-born from the preſs, without reaching ſuch diſtinction, as even to excite a murmur among the zealots. But being naturally of a chearful and ſanguine temper, I very ſoon recovered the blow, and proſecuted with great ardour my ſtudies in the country. In 1742, I printed at Edinburgh the firſt part of my "Eſſays:" the work was favourably received, and ſoon made me entirely forget my former diſappointment. I continued with my mother and brother in the country, and in that time recovered the knowledge of the Greek language, which

which I had too much neglected in my early youth.

"In 1745, I received a letter from the Marquis of Annandale, inviting me to come and live with him in England. I found alſo, that the friends and family of that young nobleman were deſirous of putting him under my care and direction, for the ſtate of his mind and health required it.—I lived with him a twelvemonth. My appointments during that time made a conſiderable acceſſion to my ſmall fortune. I then received an invitation from General St. Clair to attend him as ſecretary to his expedition, which was at firſt meant againſt Canada, but ended in an incurſion on the coaſt of France. Next year, to wit, 1747, I received an invitation from the General to attend him in the ſame ſtation in his military embaſſy to the courts of Vienna and Turin. I then wore the uniform of an officer, and was introduced at theſe courts, as aid-de-camp to the general, along with Sir Harry Erſkine and Captain Grant, now General Grant. Theſe two years were almoſt the only interruptions which my ſtudies have received during the courſe of my life: I paſſed them agreeably, and in good company; and my appointments, with my frugality, had made me reach a fortune which I called independent, though moſt of my friends were inclined to ſmile when I ſaid ſo; in ſhort, I was now maſter of near a thouſand pounds."

It ſhould be obſerved, that, ſome time before he went into Germany and Italy, he ſtood candidate for the chair of moral philoſophy in the univerſity of Edinburgh, then vacant by the reſignation of Dr. Pringle, afterwards Sir John Pringle, who had been appointed phyſician to the army. The intereſt of Mr. Hume was warmly ſupported by the nobility and gentry; but, the preſbytery of Edinburgh,

having a right to object to one out of three candidates named by the town council, they put their negative upon Mr. Hume, probably from a knowledge of the ſcepticiſm of his principles.

He ſoon after caſt a part of his treatiſe on "Human Nature" into a new form, and publiſhed it under the title of "An Enquiry concerning Human Underſtanding;" as he did alſo afterwards another part of the ſame work, under the title of "An Enquiry concerning the Principles of Morals." He now was informed by his bookſeller, Mr. Andrew Millar, that his publications were beginning to be the ſubject of converſation, that the ſale of them was gradually increaſing, and that there was a demand for new editions of them. 'Theſe ſymptoms of a riſing reputation,' ſays he, 'gave me 'encouragement, as I was ever more diſpoſed to ſee 'the favourable than unfavourable ſide of things; 'a turn of mind which it is more happy to poſſeſs, 'than to be born to an eſtate of ten thouſand a 'year.'

Mr. Hume's writings excited attention not only by their literary merit, but by the extreme ſcepticiſm which they contained. Dr. John Leland, ſpeaking of ſome of our author's pieces ſays, 'This 'gentleman muſt be acknowledged to be a ſubtile 'writer, of a very metaphyſical genius, and has a 'neat and agreeable manner of expreſſion. But it 'is obvious to every judicious reader, that he has 'in many inſtances carried ſcepticiſm to an unreaſonable height; and ſeems every where to affect 'an air of making new obſervations and diſcoveries. 'His writings ſeem, for the moſt part, to be calculated rather to amuſe, or even confound, than 'to inſtruct and enlighten the underſtanding. And 'there are not a few things in them, which ſtrike 'at the foundation of natural, as well as the proofs

'and

'and evidences of revealed religion. This appears 'to me to be, in a particular manner, the character 'of his philoſophical Eſſays.'

Dr. Leland alſo ſays, that Mr. Hume, "by endeavouring to deſtroy all reaſoning, from cauſes to effects, or from effects to cauſes, and not allowing that we can ſo much as probably infer the one from the other, by arguing either *a priori*, or from experience, ſubverts, as far as in him lies, the very foundation of thoſe reaſonings, that are drawn from the effects which we behold in the frame of the univerſe, to the exiſtence of one ſupreme, intelligent, all-powerful Cauſe; and accordingly we ſhall find, that he himſelf afterwards applies this principle to this very purpoſe. Another uſe that he makes of this doctrine concerning cauſe and effect, is, what we ſhould not have expected from it, to confound all difference between phyſical and moral cauſes, and to ſhew that the latter have the ſame kind of caſuality with the former. This is the purport of his eighth Eſſay, which is concerning liberty and neceſſity. Though, if he argued conſiſtently, he muſt deny that there is any ſuch thing in nature as neceſſity, or neceſſary connection; or that there is either phyſical or moral cauſe at all."

Mr. Hume endeavoured to perſuade his readers, that there was no teſtimony by which the truth of miracles could be proved; and he ſays, 'Tis ex-'perience alone which gives authority to human 'teſtimony; and 'tis the ſame experience that aſſures 'us of the laws of nature. When therefore theſe 'two kinds of experience are contrary, we have 'nothing to do but to ſubtract the one from the 'other. And this ſubtraction with regard to all 'popular religions amounts to an entire annihila-'tion.' And it is chiefly upon this, ſays Dr. Leland, 'that he founds the arrogant cenſure, which,

'with an unparalleled aſſurance, he paſſes upon all 'that believe the Chriſtian religion, viz. "That "whoſoever is moved by faith to aſſent to it, is con- "ſcious of a continued miracle in his own perſon, "which ſubverts all the principles of his under- "ſtanding, and gives him a determination to be- "lieve whatever is moſt contrary to cuſtom and ex- "perience." It is thus that Hume concludes his "Eſſay on Miracles," as if he had for ever ſilenced 'all the advocates of Chriſtianity; and they muſt 'henceforth either renounce their faith, or ſubmit 'to paſs with men of his ſuperior underſtanding 'for perſons miraculouſly ſtupid, and utterly loſt 'to all reaſon and common ſenſe.' Mr. Hume's "Eſſay on Miracles" was alſo anſwered by Dr. Adams, and Dr. Price; and ſome of his other rea- ſonings againſt natural and revealed religion were refuted by Dr. Prieſtley and other learned writers.

Dr. Beattie has taken much pains to confute the pernicious ſentiments of Mr. Hume, in his "Eſſay "on the Nature and Immutability of Truth, in "oppoſition to Sophiſtry and Scepticiſm;" and he remarks, that Mr. Hume has gone greater lengths in the demolition of common ſenſe than any of his ſceptical predeceſſors: and 'reared in its place a 'moſt tremendous fabrick of doctrine; upon which, 'if it were not for the flimſineſs of its materials, 'engines might eaſily be erected, ſufficient to over- 'turn all belief, ſcience, religion, virtue, and ſo- 'ciety, from the very foundation.'

In 1751, Mr. Hume removed to Edinburgh, and the following year publiſhed there his "Political "Diſcourſes;" which, he obſerves, were the only work of his that was ſucceſsful on the firſt publica- tion. In 1752, the faculty of advocates choſe him their librarian, an office, he remarks, from which he received little or no emolument, but which gave him

him the command of a large library. He then formed the plan of writing the Hiſtory of England; and, in 1754, publiſhed, in 4to. the two firſt volumes, under the title of "The Hiſtory of Great "Britain, under the Houſe of Stuart." This was at firſt not ſo well received as he expected, at which he felt a very great degree of diſappointment; ſo great, indeed, that though he repreſents himſelf of a very philoſophical temper, he ſays, "had not "the war been at that time breaking out between "France and England, I had certainly retired to "ſome provincial town of the former kingdom, "have *changed my name, and never more have returned "to my native country.*" But he afterwards, as he informs us, "picked up courage, and perſevered;" ſo that in 1758 he publiſhed his "Hiſtory of the "Houſe of Tudor:" and afterwards the more early part of his hiſtory, from the invaſion of Julius Cæſar to the acceſſion of the Houſe of Tudor, which, with the volumes formerly publiſhed, completed his hiſtory to the Revolution; and, notwithſtanding his diſſatisfaction at its firſt reception, his work afterwards obtained a very high degree of celebrity.

In the different editions of his hiſtory, Mr. Hume has made a great variety of alterations; and he ſays, in his own account of his life, "Though I had "been taught by experience, that the Whig party "were in poſſeſſion of beſtowing all places, both "in the ſtate and in literature, I was ſo little in-"clined to yield to their ſenſeleſs clamour, that in "above a hundred alterations, which farther ſtudy, "reading, or reflection, engaged me to make in "the reigns of the two firſt Stuarts, I have made all "of them invariably to the Tory ſide." But the man who can really believe, that Mr. Hume had reaſon to make a hundred alterations on the Tory ſide, and not one on the other, muſt have more

faith than Mr. Hume himſelf ſeems to have poſſeſſed on any ſubject.

In relating the farther particulars of his life, Mr. Hume ſays, "Notwithſtanding this variety of winds and ſeaſons, to which my writings had been expoſed, they had ſtill been making ſuch advances, that the copy-money given me by the booksellers, much exceeded any thing formerly known in England; I was become not only independent, but opulent. I retired to my native country of Scotland, determined never more to ſet my foot out of it; and retaining the ſatisfaction of never having preferred a requeſt to one great man, or even making advances of friendſhip to any of them. As I was now turned of fifty, I thought of paſſing all the reſt of my life in this philoſophical manner, when I received, in 1763, an invitation from the Earl of Hertford, with whom I was not in the leaſt acquainted, to attend him on his embaſſy to Paris, with a near proſpect of being appointed ſecretary to the embaſſy, and, in the mean while, of performing the functions of that office. This offer, however inviting, I at firſt declined, both becauſe I was reluctant to begin connexions with the great, and becauſe I was afraid that the civilities and gay company of Paris would prove diſagreeable to a perſon of my age and humour; but, on his lordſhip's repeating the invitation, I accepted of it. I have every reaſon, both of pleaſure and intereſt, to think myſelf happy in my connexions with that nobleman, as well as afterwards with his brother, General Conway."

"Thoſe who have not ſeen the ſtrange effects of modes, will never imagine the reception I met with at Paris, from men and women of all ranks and ſtations. The more I *reſiſted* from their exceſſive civilities, the more I was loaded with them. There is, however, a real ſatisfaction in living at Paris,

from

from the great number of ſenſible, knowing, and polite company with which that city abounds above all places in the univerſe. I thought once of ſettling there for life."

"I was appointed ſecretary to the embaſſy; and, in ſummer 1765, Lord Hertford left me, being appointed Lord Lieutenant of Ireland. I was *chargè d' affaires* till the arrival of the Duke of Richmond, towards the end of the year. In the beginning of 1766, I left Paris, and next ſummer went to Edinburgh, with the ſame view as formerly, of burying myſelf in a philoſophical retreat. I returned to that place, not richer, but with much more money, and a much larger income, by means of Lord Hertford's friendſhip, than I left it; and I was deſirous of trying what ſuperfluity could produce, as I had formerly made an experiment of a competency. But, in 1767, I received from Mr. Conway an invitation to be Under-ſecretary; and this invitation, both the character of the perſon, and my connexions with Lord Hertford, prevented me from declining. I returned to Edinburgh in 1769, very opulent (for I poſſeſſed a revenue of 1000l. a year), healthy, and though ſomewhat ſtricken in years, with the proſpect of enjoying long my eaſe, and of ſeeing the increaſe of my reputation."

One of the moſt remarkable tranſactions in Mr. Hume's life was his diſpute with Rouſſeau, in conſequence of his having obtained the offer of a penſion from the king of England for that very extraordinary man. He had previouſly procured for him a retreat conformably to the wiſhes that Rouſſeau had expreſſed, at Wooton, in Derbyſhire, from whence, ſoon after his arrival there, he received from him the following letter, in which there is ſome reference to a contrivance to accommodate Rouſſeau with a carriage down there at a ſmall expence,

pence, and which was adopted in order to avoid hurting his delicacy.

"Wooton, March 22, 1766.

"You ſee already, my dear patron, by the date of my letter, that I am arrived at the place of my deſtination; but you cannot ſee all the charms which I find in it; to do this, you ſhould be acquainted with the ſituation, and be able to read my heart. You ought, however, to read at leaſt thoſe of my ſentiments with reſpect to you, and which you have ſo well deſerved. If I live in this agreeable aſylum as happy as I hope to do, one of the greateſt pleaſures of my life will be, to reflect that I owe it to you. To make another happy, is to deſerve to be happy one's ſelf. May you therefore find in yourſelf the reward of all you have done for me! Had I been alone, I might perhaps have met with hoſpitality, but I ſhould have never reliſhed it ſo highly as I now do, in owing it to your friendſhip. Retain ſtill that friendſhip for me, my dear patron; love me for my ſake, who am ſo much indebted to you! love me for your own, for the good you have done me. I am ſenſible of the full value of your ſincere friendſhip; it is the object of my ardent wiſhes; I am ready to repay it with all mine, and feel ſomething in my heart which may one day convince you that it is not without its value. As, for the reaſons agreed on between us, I ſhall receive nothing by the poſt, you will be pleaſed, when you have the goodneſs to write to me, to ſend your letters to Mr. Davenport. The affair of the carriage is not yet adjuſted, becauſe I know I was impoſed on; it is a trifling fault, however, which may be only the effect of an obliging vanity, unleſs it ſhould happen to be repeated. If you were concerned in

it,

it, I would adviſe you to give up, once for all, theſe little impoſitions, which cannot proceed from any good motive, when converted into ſnares for ſimplicity. I embrace you, my dear patron, with the ſame cordiality which I hope to find in you.'

"J. J. R."

It having been agreed upon between Mr. Hume and Mr. Rouſſeau not to lay each other under any reſtraint by a continued correſpondence, the only ſubject of their future letters was the obtaining a penſion from the king of England; which was then in agitation; and of which affair Mr. Hume gives the following conciſe relation.

"As we were converſing together one evening at Calais, where we were detained by contrary winds, I aſked Mr. Rouſſeau if he would not accept of a penſion from the king of England, in caſe his majeſty ſhould be pleaſed to grant him one? To this he replied, it was a matter of ſome difficulty to reſolve on; but that he ſhould be entirely directed by the advice of my Lord Marſhall. Encouraged by this anſwer, I no ſooner arrived in London, than I addreſſed myſelf to his majeſty's miniſters, and particularly to General Conway, ſecretary of ſtate, and General Græme, ſecretary and chamberlain to the queen. Application was accordingly made to their majeſties, who with their uſual goodneſs conſented, on condition only that the affair ſhould not be made publick. Mr. Rouſſeau and I both wrote to my Lord Marſhall; and Mr. Rouſſeau expreſſly obſerved in his letter, that the circumſtance of the affair's being to be kept ſecret was very agreeable to him. The conſent of my Lord Marſhall arrived, as may readily be imagined: ſoon after which, Mr. Rouſſeau ſet out for Wooton; while the buſineſs remained ſome time in ſuſpenſe, on account of the indiſpoſition of General Conway.

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"In the mean time, I began to be afraid, from what I had obſerved of Mr. Rouſſeau's diſpoſition and character, that his natural reſtleſſneſs of mind would prevent his enjoyment of that repoſe, to which the hoſpitality and ſecurity he found in England invited him. I ſaw, with infinite regret, that he was born for ſtorms and tumults; and that the diſguſt, which might ſucceed the peaceful enjoyment of ſolitude and tranquillity, would ſoon render him a burthen to himſelf and every body about him. But, as I lived at the diſtance of an hundred and fifty miles from the place of his reſidence, and was conſtantly employed in doing him good offices, I did not expect that I myſelf ſhould be the victim of this unhappy diſpoſition."

General Conway ſoon after received a letter from Mr. Rouſſeau, which appeared both to him and Mr. Hume to be a plain refuſal of the penſion, as long as the article of ſecrecy was inſiſted on; but as Mr. Hume knew that Mr. Rouſſeau had been acquainted with this conduct from the beginning, he was the leſs ſurprized at his ſilence towards him. He thought, that his friend, conſcious of having treated him ill in this affair, was aſhamed to write to him; and, having prevailed on General Conway to keep the matter ſtill open, he wrote a very friendly letter to Mr. Rouſſeau, exhorting him to return to his former way of thinking, and to accept of the penſion.

Mr. Hume waited three weeks in vain for an anſwer; he thought this a little ſtrange, and even wrote to Mr. Davenport; but having to do with a very odd ſort of man, and ſtill accounting for his ſilence by ſuppoſing him aſhamed to write to him, he was reſolved not to be diſcouraged, nor to loſe the opportunity of doing him an eſſential ſervice, on account of a vain ceremonial. He accordingly renewed

renewed his applications to the miniſters, and was ſo happy as to be enabled to write the following letter to Mr. Rouſſeau.

"Liſle-Street, Leiceſter-Fields, June 19, 1766.

"As I have not received any anſwer from you, I conclude, that you perſevere in the ſame reſolution of refuſing all marks of his majeſty's goodneſs as long as they muſt remain a ſecret. I have therefore applied to General Conway to have this condition removed; and I was ſo fortunate as to obtain his promiſe, that he would ſpeak to the king for that purpoſe. It will only be requiſite, ſaid he, that we know previouſly from Mr. Rouſſeau, whether he would accept of a penſion publicly granted him, that his majeſty may not be expoſed to a ſecond refuſal. He gave me authority to write to you on that ſubject; and I beg to hear your reſolution as ſoon as poſſible. If you give your conſent, which I earneſtly intreat you to do, I know, that I could depend on the good offices of the Duke of Richmond, to ſecond General Conway's application; ſo that I have no doubt of ſucceſs. I am, my dear Sir,

Yours, with great ſincerity, D. H."

In a few days after, Mr. Hume received the following anſwer:

Mr. Rouſſeau to Mr. Hume.

"Wooton, June 23, 1766.

"I imagined, Sir, that my ſilence, truly interpreted by your own conſcience, had ſaid enough; but ſince you have ſome deſign in not underſtanding me, I ſhall ſpeak. You have but ill-diſguiſed yourſelf. I know you, and you are not ignorant of it. Before we had any perſonal connections, quarrels, or diſputes; while we knew each other only by literary

rary reputation, you affectionately made me the offer of the good offices of yourself and friends. Affected by this generosity, I threw myself into your arms; you brought me to England, apparently to procure me an asylum, but in fact to bring me to dishonour. You applied to this noble work with a zeal worthy of your heart, and a success worthy of your abilities. You needed not have taken so much pains: you live and converse with the world; I with myself in solitude. The public love to be deceived, and you were formed to deceive them. I know one man, however, whom you cannot deceive; I mean yourself. You know with what horrour my heart rejected the first suspicion of your designs. You know I embraced you with tears in my eyes, and told you, if you were not the best of men, you must be the blackest of mankind. In reflecting on your private conduct, you must say to yourself sometimes, you are not the best of men; under which conviction, I doubt much if ever you will be the happiest.

"I leave your friends and you to carry on your schemes as you please; giving up to you, without regret, my reputation during life; certain that sooner or later justice will be done to that of both. As to your good offices in matters of interest, which you have made use of as a mask, I thank you for them, and shall dispense with profiting by them. I ought not to hold a correspondence with you any longer, or to accept of it to my advantage in any affair in which you are to be the mediator. Adieu, Sir, I wish you the truest happiness; but as we ought not to have any thing to say to each other for the future, this is the last letter you will receive from me. J. J. R."

To this letter Mr. Hume immediately sent the following reply:

Mr.

Mr. Hume to Mr. Rouſſeau.

"June 26, 1766.

"As I am conſcious of having ever acted towards you the moſt friendly part, of having always given the moſt tender, the moſt active proofs of ſincere affection; you may judge of my extreme ſurprize on peruſing your epiſtle! Such violent accuſations, confined altogether to generals, it is as impoſſible to anſwer, as it is impoſſible to comprehend them. But affairs cannot, muſt not remain on that footing. I ſhall charitably ſuppoſe, that ſome infamous calumniator has belied me to you. But in that caſe, it is your duty, and I am perſuaded it will be your inclination, to give me an opportunity of detecting him, and of juſtifying myſelf; which can only be done by your mentioning the particulars of which I am accuſed. You ſay, that I myſelf know that I have been falſe to you; but I ſay it loudly, and will ſay it to the whole world, that I know the contrary, that I know my friendſhip towards you has been unbounded and uninterrupted, and that though inſtances of it have been very generally remarked both in France and England, the ſmalleſt part of it only has as yet come to the knowledge of the publick. I demand, that you will produce me the man who will aſſert the contrary; and, above all, I demand, that he will mention any one particular in which I have been wanting to you. You owe this to me; you owe it to yourſelf; you owe it to truth, and honour, and juſtice, and to every thing that can be deemed ſacred among men. As an innocent man; I will not ſay, as your friend; I will not ſay, as your benefactor; but, I repeat it, as an innocent man, I claim the privilege of proving my innocence, and of refuting any ſcandalous lye which may have been invented againſt me. Mr. Davenport, to whom I have ſent a copy of your letter, and who will

will read this before he delivers it, I am confident, will second my demand, and will tell you, that nothing possibly can be more equitable. Happily I have preserved the letter you wrote me after your arrival at Wooton; and you there express in the strongest terms, indeed in terms too strong, your satisfaction in my poor endeavours to serve you; the little epistolary intercourse which afterwards passed between us, has been all employed on my side to the most friendly purposes. Tell me, what has since given you offence. Tell me of what I am accused. Tell me the man who accuses me. Even after you have fulfilled all these conditions, to my satisfaction, and to that of Mr. Davenport, you will have great difficulty to justify the employing such outrageous terms towards a man, with whom you have been so intimately connected, and whom, on many accounts, you ought to have treated with some regard and decency.

"Mr. Davenport knows the whole transaction about your pension, because I thought it necessary that the person who had undertaken your settlement should be fully acquainted with your circumstances; lest he should be tempted to perform towards you concealed acts of generosity, which, if they accidentally came to your knowledge, might give you some grounds of offence. I am, Sir, D. H."

By the influence of Mr. Davenport, Rousseau wrote Hume another letter, of great length, in which he persisted in his charges and recriminations, so that no accommodation took place between them. There is no reason to suppose, but that Hume really meant to serve Rousseau; but the latter was of a very jealous temper, and his uncommon force of imagination led him to combine circumstances, seemingly

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minute and trifling, in ſuch a manner as to impoſe on his own underſtanding.

The latter years of Mr. Hume were ſpent by him among his literary friends at Edinburgh, where he died, with great compoſure, after a lingering illneſs, on the 25th of Auguſt, 1776. His manners were agreeable; he poſſeſſed much eaſineſs and chearfulneſs of temper; and his converſation was often diſtinguiſhed by its gaiety and pleaſantry.

Of his works, his "Hiſtory of England" is probably now the moſt generally read. But this, though it has great literary merit, is very far from containing a juſt and impartial account of the tranſactions of this country. In a piece publiſhed in 8vo. in 1770, under the title of "Another Letter "to Mr. Almon, in matter of Libel," which was then attributed by ſome to Mr. Dunning, and by others with more probability to Sir Martin Wright, is the following paſſage, relative to our author's Hiſtory of England: 'Mr. Hume, the hiſtorian, 'inſtead of relating actions, matters of religion or 'politics, drawing characters, accounting for events, 'or repreſenting the conſtitution, like all other wri-'ters before him, ſtrives to give the whole in a dif-'ferent way, and, having a good deal of ingenuity, 'has ſo far ſucceeded as to give another turn to 'almoſt every thing, inſomuch that his hiſtory is 'not the true ſtory of this country, nor does any 'man of knowledge look upon it as ſuch.' In 1756, were alſo publiſhed at Edinburgh, in 8vo. "Letters on Mr. Hume's Hiſtory of England;" and in theſe letters the very unjuſt and indefenſible repreſentation which Hume has given of the Reformation, and the Reformers, was very properly animadverted upon, and refuted.

In 1778 were publiſhed, in 8vo, "Obſervations "on Mr. Hume's Hiſtory of England," by Dr.

Towers. In this piece the author ſays, 'Few of 'our modern hiſtorical performances have been more 'read, or more celebrated, than the Hiſtory of 'England by Mr. David Hume; and as an elegant 'compoſition, and the production of real and diſtin- 'guiſhed genius, it is unqueſtionably entitled to 'great applauſe. But though beauty of diction, 'harmony of periods, and acuteneſs and ſingularity 'of ſentiment, may captivate the reader, yet there 'are other qualifications eſſentially neceſſary to the 'character of a good hiſtorian. Fidelity, accuracy, 'and impartiality, are alſo requiſite; and in theſe 'Mr. Hume is frequently deficient; ſo that thoſe 'who read his work, with a view to obtain juſt 'ideas of the moſt remarkable tranſactions and events 'which have happened in this country, will, if 'they rely ſolely on his authority, be led to form 'conceptions exceedingly erroneous reſpecting mat- 'ters of very conſiderable importance.' Dr. Towers alſo remarks, that 'there is a wide difference be- 'tween occaſional and accidental errors, into which 'the moſt impartial hiſtorian may ſometimes fall, 'and a kind of ſyſtematic miſrepreſentation, which 'runs through the greateſt part of a conſiderable 'work. This appears to be the caſe with Mr. 'Hume's Hiſtory.'——'He was extremely deſirous 'of repreſenting the government of England as ar- 'bitrary, at leaſt as much ſo as he could with any 'degree of plauſibility, in the periods preceding the 'acceſſion of the houſe of Stuart: and this he was 'led to do by his deſire of vindicating, or extenuat- 'ing, the tyranny of that family, under the pre- 'tence, that they found the government deſpotic, 'or nearly ſo, on their acceſſion to the throne of 'Great Britain.'——'His account of the reign of 'king Charles I. may be conſidered rather as a 'ſpecious and artful apology for that prince's con-

'duct, than a juſt hiſtory. In ſome reſpects it is 'more partial than the celebrated hiſtory of Lord 'Clarendon, though that nobleman was an avowed 'partizan of Charles. But this ſeems to have been 'neceſſary, in order to enable Mr. Hume to ſupport 'his favourite hypotheſis.'

Our author likewiſe obſerves, that, 'in many 'paſſages of his Hiſtory, Mr. Hume ſeems to take a 'particular pleaſure in degrading the national cha-'racter of the inhabitants of England; and, there-'fore, in the earlier part of his Hiſtory, he paſſes 'very ſlightly over thoſe circumſtances and tranſ-'actions which reflect honour on the natives of this 'country; while he dwells in a very copious man-'ner on thoſe circumſtances and tranſactions in 'which they appear to diſadvantage.'—'He ſeems 'alſo ſtudious to leſſen the reputation of ſome of 'the moſt celebrated Engliſh geniuſes. He gene-'rally begins with beſtowing ſome compliments upon 'them, and then contrives, with great dexterity, 'to throw out ſuch inſinuations againſt them, and 'ſo magnifies their defects, real or imaginary, as 'almoſt wholly to overturn what he has ſaid in their 'favour; and the ideas which he endeavours to 'convey are ſuch, as, if we adopt them, muſt greatly 'leſſen our opinion of the merit of the eminent per-'ſons of whom he ſpeaks.'

After pointing out a variety of inſtances of partiality and groſs miſrepreſentation in Mr. Hume's Hiſtory, Dr. Towers ſays, 'Notwithſtanding the de-'fects of Mr. Hume's Hiſtory of England, it may 'be read with conſiderable advantage, if it be read 'with caution, with a due attention to the prevail-'ing views, ſentiments, and prepoſſeſſions of the 'writer, and if it be compared with other Engliſh 'hiſtorical authors. Independently of its merit as 'a compoſition, it may be admitted, that much

'real

'real information, and many remarks equally juſt 'and acute, are to be found in Mr. Hume's Hiſtory; 'but thoſe who read his work, without ſuch a pre- 'vious acquaintance with other Engliſh hiſtorians 'as will, in ſome degree, enable them to judge of 'the truth and impartiality of his repreſentations, 'will often be led into the moſt erroneous concep- 'tions. And it is certainly by no means a proper 'book to be put into the hands of *Britiſh* youth, in 'order to give them juſt ideas of the hiſtory and 'conſtitution of their own country, though this is 'a uſe to which it is ſometimes applied. It re- 'quires a maturity of judgment, and a conſiderable 'degree of hiſtoric knowledge, to be able to read it 'without being miſled by the political prejudices of 'the author, and by the art and dexterity which 'frequently attend his miſrepreſentations. There 'are ſentiments in it which may be highly pernicious 'to the minds of youth, eſpecially when conſidered 'in the light of ſubjects of a free ſtate; and in many 'places the obſervations of this hiſtorian are cal- 'culated to infuſe into his readers principles of 'ſcepticiſm, and to give them views very unfavour- 'able, not only to ſuperſtition and enthuſiaſm, but 'to genuine and rational religion.'

Dr. Towers farther remarks, that 'there is a 'neatneſs, an elegance, and a perſpicuity, in Mr. 'Hume's narrations, which cannot fail to captivate 'his readers. But thoſe, who read hiſtory from ra- 'tional motives, muſt wiſh to be inſtructed, as 'well as entertained; and no elegance of compo- 'ſition can atone for groſs miſrepreſentations of the 'real ſtate of facts.'——'Upon the whole, 'he ſays, 'it is manifeſt, that whatever commendation may 'be due to Mr. Hume as an ingenious, elegant, and 'poliſhed writer, he is not entitled to equal praiſe 'as an exact, faithful, and impartial hiſtorian.

'What-

'Whatever may be the beauties of his ſtyle, and 'however we may admire the eloquence with which 'his work is embelliſhed, it is nevertheleſs certain, 'that we muſt have recourſe to other ſources of 'information, if we would obtain an accurate 'knowledge of the Engliſh hiſtory, if we would 'form juſt ideas of the moſt remarkable tranſactions 'and characters which occur in the annals of this 'country.'

In Mr. Hayley's "Eſſay on Hiſtory," are the following lines relative to RAPIN and HUME:

"Nor ſhalt thou want, RAPIN! thy well-earn'd praiſe,
The ſage POLYBIUS thou of modern days!
Thy ſword, thy pen, have both thy name endear'd;
This join'd our arms, and that our ſtory clear'd.
Thy foreign hand diſcharg'd th' Hiſtorian's truſt,
Unſway'd by party, and to freedom juſt.
To letter'd fame we own thy fair pretence,
From patient labour, and from candid ſenſe.
Yet public favour, ever hard to fix,
Flew from thy page, as heavy and prolix.
For ſoon, emerging from the ſophiſt's ſchool,
With ſpirit eager, yet with judgement cool,
With ſubtle ſkill to ſteal upon applauſe,
And give falſe vigour to the weaker cauſe;
To paint a ſpecious ſcene with niceſt art,
Retouch the whole, and varniſh every part;
Graceful in ſtyle, in argument acute;
Maſter of every trick in keen diſpute!
With theſe ſtrong powers to form a winning tale,
And hide deceit in moderation's veil,
High on the pinnacle of faſhion plac'd,
HUME ſhone the idol of hiſtoric taſte.
Already, pierc'd by freedom's ſearching rays,
The waxen fabric of his fame decays.—

Think not, keen Spirit! that theſe hands preſume
To tear each leaf of laurel from thy tomb!
Theſe hands! which, if a heart of human frame
Could ſtoop to harbour that ungenerous aim,
Would ſhield thy grave, and give, with guardian care,
Each type of eloquence to flouriſh there!
But public love commands the painful taſk,
From the pretended ſage to ſtrip the maſk,
When his falſe tongue, averſe to freedom's cauſe,
Profanes the ſpirit of her antient laws.
As Aſia's ſoothing opiate drugs, by ſtealth,
Shake every ſlacken'd nerve, and ſap the health;
Thy writings thus, with noxious charms refin'd,
Seeming to ſoothe its ills, unnerve the mind.
While the keen cunning of thy hand pretends
To ſtrike alone at party's abject ends,
Our hearts more free from faction's weeds we feel,
But they have loſt the flower of patriot zeal.
Wild as thy feeble metaphyſic page,
Thy hiſt'ry rambles into ſceptic rage;
Whoſe giddy and fantaſtic dreams abuſe
A HAMPDEN'S virtue, and a SHAKESPEARE'S Muſe."

In the laſt edition of his Hiſtory, which he prepared for the preſs during his life-time, Hume ſays, that, in conſequence of the influence of the Whigs, "Compoſitions the moſt deſpicable, both for ſtyle "and matter, have been extolled, and propagated, "and read, as if they had equalled the moſt cele-"brated remains of antiquity." Theſe *deſpicable compoſitions*, he has the arrogance and inconſiſtency to inform his readers, in a note (Hiſt. vol. VIII. p. 523, edit. 1778), are thoſe of *Rapin Thoyras*, *Locke*, *Sydney*, *Hoadly*, &c. tho' in his Political Diſcourſes, (edit. Edinb. 1752), he ſtyles Rapin the moſt judicious of hiſtorians. There are many alterations and variations in the different editions of his works.

In

In 1783 were publiſhed, in 12mo. written by Mr Hume, "Eſſays on Suicide, and the Immortality of the Soul." They had been printed many years before, in the author's life time, but were then ſuppreſſed by the bookſeller, who was threatened with a proſecution. Mr. Hume did not, however, approve of this caution of his bookſeller, and appeared very deſirous that the pieces ſhould be publiſhed. But Hume muſt have had ſtrange ideas if he really ſuppoſed, that he was rendering any ſervice to mankind, by vindicating ſuicide, and oppoſing the doctrine of a future ſtate. The Monthly Reviewers, after giving an account of theſe pieces, and ſtating ſome of his arguments, ſay, "Were a drunken libertine to throw out ſuch nauſeous ſtuff in the preſence of his bacchanalian companions, there might be ſome excuſe for him; but were any man to advance ſuch doctrines in the company of ſober citizens, men of plain ſenſe and decent manners, no perſon, we apprehend, would think him entitled to a ſerious reply but would hear him with ſilent contempt."

*** *Authorities.* Life of David Hume, written by himſelf. Annual Regiſter, Vol. XIX. Monthly Review, Vol. XXXV. &c. Leland's View of the Deiſtical Writers, &c.

THE LIFE OF WILLIAM SHENSTONE.

[A. D. 1714, to 1763.]

WILLIAM SHENSTONE was born on the 18th of November, 1714, at the Leaſowes, in the pariſh of Hales-Owen, which is ſurrounded by Warwickſhire and Worceſterſhire, but was, in the diviſion of the kingdom, for ſome reaſon not now diſcoverable, appended to Shropſhire, though nearly ten miles diſtant from any other part of the country. He was the ſon of Thomas Shenſtone, a plain uneducated country gentleman, who had a ſmall eſtate, which he farmed himſelf. His mother was of the family of the Penns of Harborough, a reſpectable family in that neighbourhood; and, by the death of her brother, Mrs. Shenſtone became co-heirſs of his eſtate, the moiety of which afterwards made our poet's fortune amount to about 300l a year.

He learned to read of an old dame, whoſe name he has recorded in one of his letters, and whom the poem of the "School Miſtreſs" has delivered to poſterity; and he ſoon received ſuch delight from books, that he was always calling for new entertainment, and expected that, when any of the family went

went to market, a new book ſhould be bought him, which, if they returned home later than his uſual hour of reſt, was in fondneſs carried to bed and laid by him. It is alſo ſaid, that, when his requeſt had been neglected, his mother, in order to pacify him for the night, was obliged to give him a piece of wood wrapped up in paper, in the form of a book, which he would hug to his pillow till the morning diſcovered the deception.

As he grew older, he went for a while to the grammar ſchool in Hales-owen, and was placed afterwards with Mr. Crumpton, an eminent ſchoolmaſter at Solihull in Warwickſhire, where he diſtinguiſhed himſelf by the quickneſs of his progreſs in the Latin and Greek claſſicks. From this ſchool he was ſent, in the year 1732, to Pembroke College in Oxford, in which ſociety he continued his name ten years, though he took no degree. After the firſt four years, he put on the Civilian's gown, but with what deſign does not appear, as he ſhewed no intention of engaging in any profeſſion. When he was young, he was deprived of his father, and ſoon after of his grandfather, and was with his brother left to the care of his grandmother, who managed the eſtate till her death, which happened about the time of his going to Oxford, when the care of his affairs devolved to his uncle, the Reverend Mr. Dolman, of Brome in Staffordſhire, whoſe attention he always mentioned with gratitude.

Dr. Johnſon ſays, that "at Oxford Shenſtone employed himſelf upon Engliſh poetry;" but Mr. Graves ſays, that "at Oxford, Mr. Shenſtone only amuſed himſelf occaſionally with Engliſh poetry; and employed himſelf in the ſtudy of the mathematics, logic, natural and moral philoſophy, and the other ſciences uſually taught in the Univerſity. He made a conſiderable progreſs in them,

and ſeemed fond of them; of which the frequent alluſions to thoſe ſciences in his writings are a ſufficient proof."

In 1737, he publiſhed, at Oxford, a ſmall collection of his poems, without his name, in 12mo. When he left the Univerſity, he lived for ſome time at Harborough, in the pariſh of Hagley, where he had a houſe, which came to him by the unexpected death of his maternal uncle. This houſe, which was probably of the age of queen Elizabeth, or earlier, was ſituated, Mr. Graves ſays, by the ſide of a large pond, ſhaded by venerable oaks and elms, and rendered more ſolemn by a colony of rooks, who ſeemed to have been coeval with the worthy family who gave them protection.

In 1740, Mr. Shenſtone publiſhed his "Judgment of Hercules," addreſſed to Mr. Lyttleton, afterwards lord Lyttleton, whoſe intereſt he ſupported with great warmth at an election. About this time, and for ſeveral years after, he made occaſional excurſions to London, Bath, and other places of public reſort. In 1742, he publiſhed his "School-Miſtreſs," which is one of the moſt popular of his performances. It was in 1745, that Mr. Shenſtone had the misfortune to loſe his uncle, Mr. Dolman, to whoſe kind management of his affairs he had hitherto been principally indebted for his eaſe and leiſure: and the care of his fortune now falling upon himſelf, he became more reſident at the Leaſowes, where at firſt he boarded with his tenants, who were diſtantly related to him; but finding this mode of living inconvenient, he took the whole eſtate into his own hands, more to the improvement of its beauty, than the increaſe of it's produce.

The manner of laying out ground in the natural ſtyle was quite in its infancy, when Mr. Shenſtone began

began to display his ambition of rural elegance, and very little of what was executed at first now remains unaltered; but by degrees he brought the Leasowes to such perfection, that, long before he died, his little domain had not only attracted the notice and procured him the acquaintance of persons the most distinguished for rank or genius, but was become the envy of the great, and the admiration of the skilful [illegible] to be visited by travellers, and copied by designers.

Mr. Shenstone first embellished his farm, with an eye to the satisfaction he should receive from it's beauty; but it was not long before he grew dependent upon the friends it brought him for the principal enjoyment it afforded; "he was" (as he himself observes) "pleased to find them pleased, and "enjoyed it's beauties by reflection." He had indeed a constant succession of visitants, every summer; and as his *Ferme Ornée* thus brought the world home to him, when he had too much indolence to go forth in quest of it, he looked upon his scheme of improving and ornamenting the Leasowes as the luckiest he had ever pursued; more especially as it procured him interviews with persons whom it might otherwise have been his wish rather than his good fortune to see. But this pleasure was of short duration. It ceased with the summer; and, at the approach of winter, he had a regular return of nervous and hypochondriacal complaints, which brought him into such a state of heaviness and lassitude as rendered him averse to all activity both of body and mind. These complaints, if not in a great measure produced, were certainly aggravated by desponding reflections on the narrowness of his circumstances, and the embarrassed state of his affairs. For being naturally inattentive to the rules of œconomy, and his taste for rural improvements

leading him continually into freſh expences, his fortune (which never exceeded three hundred pounds a year) was gradually impaired; and, to add to his afflictions, he was unhappily involved in a lawſuit with a near relation, which, though it was at length accommodated by the generous interpoſition of one of his noble friends, robbed him of his peace for ſix of the beſt years of his life.

Mr. Shenſtone continued from time to time to publiſh various poetical pieces, particularly "Rural Elegance," an Ode addreſſed to the Duchess of Somerſet, a Paſtoral Ballad, in four parts, which has great merit; and alſo the following

ODE to MEMORY.

I.

"O Memory! celeſtial maid!
Who glean'ſt the flow'rets cropt by time;
And, ſuffering not a leaf to fade,
Preſerv'ſt the bloſſoms of our prime;
Bring, bring thoſe moments to my mind,
When life was new, and Leſbia kind.

II.

And bring that garland to my ſight,
With which my favour'd crook ſhe bound;
And bring that wreath of roſes bright,
Which then my feſtive temples crown'd.
And to my raptur'd ear convey
The gentle things ſhe deign'd to ſay.

III.

And ſketch with care the Muſe's bow'r,
Where Iſis rolls her ſilver tide;
Nor yet omit one reed, or flow'r,
That ſhines on Cherwell's verdant ſide;
If ſo thou may'ſt thoſe hours prolong,
When poliſh'd Lycon join'd my ſong.

IV.

IV.

The ſong it 'vails not to recite—
But ſure, to ſooth our youthful dreams,
Thoſe banks and ſtreams appear'd more bright
Than other banks, than other ſtreams:
Or, by thy ſoftening pencil ſhewn,
Aſſume they beauties not their own?

V.

And paint that ſweetly vacant ſcene,
When all beneath the poplar bough,
My ſpirit light, my ſoul ſerene,
I breath'd in verſe one cordial vow;
That nothing ſhould my ſoul inſpire,
But friendſhip warm, and love entire.

VI.

Dull to the ſenſe of new delight,
On thee the drooping Muſe attends:
As ſome fond lover, robb'd of ſight,
On thy expreſſive pow'r depends;
Nor would exchange thy glowing lines,
To live the lord of all that ſhines.

VII.

But let me chaſe thoſe vows away
Which at Ambition's ſhrine I made;
Nor ever let thy ſkill diſplay
Thoſe anxious moments, ill repaid:
Oh! from my breaſt that ſeaſon raſe,
And bring my childhood in its place.

VIII.

Bring me the bells, the rattle bring,
And bring the hobby I beſtrode;
When pleas'd, in many a ſportive ring,
Around the room I jovial rode:
Ev'n let me bid my lyre adieu,
And bring the whiſtle that I blew.

IX.

Then will I muſe, and penſive ſay,
Why did not theſe enjoyments laſt?

How ſweetly waſted I the day,
While innocence allow'd to waſte?
Ambition's toils alike are vain,
But ah! for pleaſure yield us pain."

Our author alſo wrote twenty-ſix elegies, ſome of which have great excellence. Many of his pieces were firſt publiſhed in Dodſley's collection of Poems. Among his ſmaller pieces, are the following lines, written at an inn at Henley.

"TO thee, fair Freedom! I retire
From flattery, cards, and dice, and din;
Nor art thou found in manſions higher
Than the low cot, or humble inn.
'Tis here with boundleſs power I reign;
And every health, which I begin,
Converts dull port to bright champaign;
Such Freedom crowns it at an inn.
I fly from pomp, I fly from plate,
I fly from Falſhood's ſpecious grin;
Freedom I love, and form I hate,
And chuſe my lodgings at an *inn*.
Here, waiter! take my ſordid ore,
Which lacqueys elſe might hope to win;
It buys what courts have not in ſtore,
It buys me freedom at an *inn*.
And now once more I ſhape my way
Thro' rain or ſhine, thro' thick or thin,
Secure to meet, at cloſe of day,
With kind reception—at an *inn*.
Whoe'er has travell'd life's dull round,
Where'er his various tour has been,
May ſigh to think how oft he found
His warmeſt welcome—at an *inn*."

One of Mr. Shenſtone's principal amuſements was an epiſtolary correſpondence with ſeveral of his friends,

friends, particularly Mr. Graves, Mr. Jago, Mr. Whiſtler, and lady Luxborough, ſiſter to lord Bolingbroke. A volume of this lady's letters to Mr. Shenſtone were publiſhed in 8vo. in 1775. It is ſaid, that, at the latter end of his life, he was upon the point of being made eaſy, ſo far as an increaſe of fortune could effect it, by the good offices of ſome who were concerting meaſures for procuring him a penſion; and it is obſerved, that ſuch bounty could not have been ever more properly beſtowed: but whilſt theſe kind friends were indulging themſelves in the pleaſing thought of having provided for his future eaſe, and tranquil enjoyments of life, their generous intentions were fruſtrated by his death, which was probably haſtened by his anxieties. He died at the Leaſowes, of a putrid fever, on the 11th of February, 1763, and was buried by the ſide of his brother in the Churchyard of Hales-Owen, under a plain flat ſtone, inſcribed with his name.

The character of Shenſtone was very amiable. Dr. Johnſon, though he has not done juſtice to his talents or his writings, ſays of him, that "his life was unſtained by any crime." The elegy on Jeſſy, which has been ſuppoſed to relate an unfortunate and criminal amour of his own, was known by his friends to have been ſuggeſted by the ſtory of Miſs Godfrey in Richardſon's Pamela." Mr. Dodſley ſays of Shenſtone, that "Tenderneſs, in every ſenſe of the word, was his peculiar characteriſtic; his friends, his domeſtics, his poor neighbours, all daily experienced his benevolent turn of mind. Indeed, this virtue in him was often carried to ſuch exceſs, that it ſometimes bordered upon weakneſs: yet if he was convinced that any of thoſe, ranked amongſt the number of his friends, had treated him ungenerouſly, he was not eaſily reconciled. He

uſed a maxim, however, on ſuch occaſions, which is worthy of being obſerved and imitated: "I never (ſaid he) will be a revengeful enemy; but I cannot, it is not in my nature, to be half a friend."—He was in his temper quite unſuſpicious; but if ſuſpicion was once awakened in him, it was not laid aſleep again without difficulty.

"He was no œconomiſt; the generoſity of his temper prevented him from paying a proper regard to the uſe of money: he exceeded therefore the bounds of his paternal fortune, which before he died was conſiderably encumbered. But when one recollects the perfect Paradiſe he had raiſed around him, the hoſpitality with which he lived, his great indulgence to his ſervants, his charities to the indigent, and all done with an eſtate not more than three hundred pounds a year, one ſhould rather be led to wonder that he left any thing behind him, than to blame his want of œconomy. He left however more than ſufficient to pay all his debts, and by his Will appropriated his whole eſtate for that purpoſe.

"It was perhaps from ſome conſiderations on the narrowneſs of his fortune, that he forebore to marry; for he acknowledged it was his own fault that he did not accept the hand of the lady whom he ſo tenderly loved, and whoſe charms he had ſo affectingly ſung in his celebrated "Paſtoral Ballad."

"In his perſon, Mr. Shenſtone, as to height, was above the middle ſtature, but largely and rather inelegantly formed; his face ſeemed plain till you converſed with him, and then it grew very pleaſing. In his dreſs he was negligent, even to a fault; though when young, at the Univerſity, he was accounted a beau. He wore his own hair, which was quite grey very early, in a particular manner; not from any affectation of ſingularity, but from a maxim he had laid down, that without too ſlaviſh a

regard

regard to fashion, every one should dress in a manner most suitable to his own person and figure."

The whole of Mr. Shenstone's Works have been printed in three volumes, 8vo. The last volume consists entirely of letters to his friends.

*** *Authorities.* Johnson's Lives of the Poets. Graves's Recollections of some Particulars in the Life of William Shenstone, Esq. British Biography, 8vo, vol. X.

THE LIFE OF THOMAS NEWTON, BISHOP OF BRISTOL.

[A. D. 1704, to 1781.]

THIS learned prelate was born at Lichfield on the 1st of January, 1704. He was son to John Newton, a considerable brandy and cyder merchant in that city. He received the first part of his education in the free-school of Lichfield, whence he was removed to Westminster-school in 1717. During the time he was at Westminster, there were, he observes, more young men who made a distinguished figure afterwards in the world, than perhaps at any other period, either before or since. He particularly mentions William Murray, the present earl of Mansfield, with whom he lived on terms of the highest friendship to the last.

He continued ſix years at Weſtminſter ſchool, five of which he paſſed in college. He went to Cambridge, and entered at Trinity College. Here he conſtantly reſided eight months, at leaſt, in every year, till he had taken his Bachelor of Arts degree. Soon after he was choſen Fellow of Trinity College, he came to ſettle in London. As it had been his inclination from a child, and he was alſo deſigned for Holy Orders, he had ſufficient time to prepare himſelf, and compoſed ſome ſermons, that he might have a ſtock in hand when he entered on the miniſtry. His title for Orders was his Fellowſhip: and he was ordained deacon in December 1729, and prieſt in the February following, by biſhop Gibſon.

At his firſt ſetting-out in the world, he officiated as curate at St. George's, Hanover-ſquare; and continued for ſeveral years aſſiſtant-preacher to Dr. Trebeck. His firſt preferment was that of reader and afternoon-preacher at Groſvenor chapel, in South Audley Street. This introduced him to the family of lord Tyrconnel, to whoſe ſon he became tutor. He continued in this ſituation for many years, very much at his eaſe, and on terms of great intimacy and friendſhip with lord and lady Tyrconnel, without ſo much (ſays he) as an unkind word or a cool look ever intervening.

In the ſpring of 1744, he was, through the intereſt of the earl of Bath (who was his great friend and patron, and whoſe friendſhip and patronage were returned by grateful acknowledgments and the warmeſt encomiums), preſented to the rectory of St. Mary le Bow; ſo that he was forty years old before he obtained any living.

At the commencement in 1745, he took his doctor's degree.

In

In the ſpring of 1747 he was choſen lecturer of St. George's, Hanover-ſquare, by a moſt reſpectable veſtry of noblemen and gentry of high diſtinction.

In Auguſt following he married his firſt wife, the eldeſt daughter of Dr. Trebeck, an unaffected, modeſt, decent, young woman, with whom he lived very happily, in mutual love and harmony, near ſeven years.

In 1749, Dr. Newton publiſhed his ſplendid edition of Milton's "Paradiſe Loſt," with notes, in 4to, and afterwards "Paradiſe Regained," and the other poems of Milton; and by the different editions which he publiſhed of Milton's poetical works, he gained, as he ſays himſelf, "more than Milton did by all his works put together."

In 1754, he loſt his father, at the age of 83, and within a few days his wife, at the age of 38. This was the ſevereſt trial he ever underwent, and almoſt overwhelmed him. At that time he was engaged in writing his Diſſertations on the Prophecies; and happy it was for him: for in any affliction he never found a better or more effectual remedy, than plunging deep into ſtudy, and fixing his thoughts as intenſely as he poſſibly could upon other ſubjects. The firſt volume was publiſhed the following winter; but the other did not appear till three years afterwards, as, for the encouragement of his work, he was appointed, in the mean time, to preach the Boyle's lecture. The biſhop informs us, that 1250 copies of the Diſſertations were taken at the firſt impreſſion, and a thouſand at every other edition: and "though (ſays he) ſome things have been publiſhed ſince upon the ſame ſubjects, yet they ſtill hold up their head above water, and, having gone through five editions, are ready prepared for another. Abroad, too, their reception hath not been unfavourable, if accounts from thence

thence may be depended upon." They were tranſlated into the German and Daniſh languages; and received the warmeſt encomiums from perſons of learning and rank.

In 1757, he was made prebendary of Weſtminſter; and the ſame year he was appointed ſub-almoner to his majeſty. In September, 1761, he married a ſecond wife. He was then in immediate expectation of a biſhoprick, and conceived that a wife would be very neceſſary in that ſituation. Of his reaſons for taking a ſecond wife he has himſelf given the following account: "He found his time and attention much divided even by the cares of his little family. The ſtudy of ſacred and claſſic authors ill agreed with accounts of butchers' and bakers' bills; and by daily experience he was convinced more and more, that it was not good for man to live alone, without an help-meet for him. And eſpecially when he had ſome proſpect of a biſhoprick, freſh difficulties and troubles opened to his view. There would be two houſes at leaſt to be furniſhed, there would be a greater number of ſervants to be taken, there would be a better table and public days to be kept; and he plainly foreſaw, that he muſt either fall a prey to ſervants, or muſt look out for ſome clever ſenſible woman to be his wife, who had ſome knowledge and experience of the world; who was capable of ſuperintending and directing his affairs; who was a prudent manager and oeconomiſt, and could lay out his money to the beſt advantage; who though ſhe brought no fortune, yet might ſave one, and be a fortune in herſelf; who could ſupply his table handſomely, yet not expenſively, and do the honours of it in a becoming manner; who had no more taſte and love of pleaſure than a reaſonable woman ſhould have; who would be happier in ſtaying with her huſband at home

home than in perpetually gadding abroad; who would be careful and tender of his health, and in ſhort be a friend and companion of all hours."

From theſe conſiderations the biſhop was induced to take his ſecond wife, who was the widow of the Rev. Mr. Hand, and daughter of John Lord Viſcount Liſburne; and the ſame month he was nominated to the biſhoprick of Briſtol. It appears that at this time, as well as afterwards, Dr. Newton was much in favour with the earl of Bute and the princeſs dowager of Wales. In the year 1764, he was offered the primacy of Ireland, which he declined; but, in 1768, he accepted the deanery of St. Paul's, which, in connexion with his biſhoprick, he declared to be all the preferment that he deſired. He was often troubled with ill health; but he lived to be upwards of ſeventy-eight years of age, and died on the 14th of February, 1782. A monument was erected to his memory, by his widow, in Bow-church, Cheapſide, of which he was twenty-five years rector.

In 1782, the Works of Dr. Newton, Biſhop of Briſtol, and ſome account of his life, and anecdotes of his friends, were publiſhed in three volumes, 4to. and afterwards reprinted in ſix volumes, 8vo. The anecdotes of his friends and acquaintance, and of his own times, are not unentertaining; but there is in them much partiality, and much miſrepreſentation. He had ſtrong prejudices, and was apt to judge very unfavourably of thoſe whoſe ſentiments in religion or politics were different from his own. The character given by him of the members of both houſes of parliament, in oppoſition to the court, about the year 1780, is groſſly unjuſt; and his account of the riots in London at that period is written under the influence of great prejudice, and ſome of the facts are much miſrepreſented.

preſented. The biſhop has alſo made ſome abſurd obſervations on the conteſt between Great Britain and the American colonies. Indeed, whatever merit biſhop Newton might have as a divine, he appears to have had no merit whatever as a politician. His obſervations on this ſubject are ſcarcely ever deſerving of the leaſt attention. He appeared to have no juſt ideas either of civil or religious liberty. In his "Letter to the New Parliament, with Hints of ſome Regulations which the Nation hopes and expects from them," publiſhed in his works, are ſome ſentiments ſo deſpotic, ſo injurious to the common people, and ſo unworthy of an Engliſh biſhop, as to be better adapted to the government of Turkey than to that of Great Britain. In the characters of literary men of his own time, he is alſo not always perfectly impartial. In the parallel which he has drawn between biſhop Warburton and Dr. Jortin, he is partial to Warburton, and does not do juſtice to Jortin.

Biſhop Newton's Diſſertations on the Prophecies are a very valuable work, and are comprehended in three volumes, 8vo, ſeparate from his other works. His other works conſiſt of diſſertations on various theological ſubjects, occaſional ſermons, and epiſcopal charges. Of theſe diſſertations, &c. the following is a brief account of the titles.

DISSERTATIONS. On Moſes and his Writings—Hiſtory of the Creation and the Fall—Antediluvian World—Deluge, and the ſubſequent Hiſtory of Noah—Confuſion of Languages, Diſperſion of Mankind, and Origin of Nations—Abraham—Offering up Iſaac—State of Religion in Abraham's time—Subſequent Patriarchs—David and Nathan—Religious Melancholy—God's Omnipreſence—Goodneſs of God—Religion our Pleaſure—and

Comfort

Comfort—Government of our Thoughts—and of our Tongues—Men the Authors of their own Misery or Happineſs—Chearful and Wounded Spirit—Flattery—Reproof—Agur's Wiſh—Public Worſhip—Dreams—Abuſe of Names and Words—Modeſty and Shame—Learned Pride—Philoſophy of the Scriptures—Expediency of the Chriſtian Revelation—Written Word—John the Baptiſt—Our Lord's Incarnation—Nativity—Time of it—Names of Jeſus and Chriſt—His Private Life—His Temptation——Faſting, &c.——The Lord's Prayer—Daily Service of the Church—Chriſt's Miracles—The Demoniacs—Blaſphemy againſt the Holy Ghoſt—Parable of the Tares—Hereſies and Schiſms—The two great Commandments—Parable of the Talents—Mark ix. 49. 50.—The Prodigal—Luxury—Woman of Samaria—Our Lord's Eloquence—Chriſtianity, true Liberty—Chriſtian Sacraments—Infidelity of the Jews—Sufferings of Chriſt—His Reſurrection—Aſcenſion—Uſe of Reaſon in Religion.—Myſteries—Long Life of St. John—St. Paul's Eloquence—Before Felix—At Melita—Confirmation—Love of Novelty—Running in Debt—St. Paul's Deſcription of Charity—Self-Knowledge—Anger—Beauty of Virtue—Converſation—Appearance of Evil—Prevalence of Popery—Angels—Infidelity of the preſent Age—Recompence of Reward—Sin which eaſily beſets us—Romiſh Clergy Lords over God's Heritage—Ceſſation of Miracles—Difficulties of Scripture—Intermediate State—General Reſurrection—Judgment—Final State and Condition of Men.

"OCCASIONAL SERMONS. Forms of Prayer at St. Mary le Bow, in 1745—Phariſaiſm and Popery paralleled at ditto, on account of the Rebellion in 1745—Before the Houſe of Commons, on the General Faſt, December 18, 1745—At the conſecration

tion of Dr. Warburton, January 20, 1760 [Mark iii. 14.]—Before the King, on the Day of his Acceſſion, 1761 [1 Peter ii. 17.]—The Good Samaritan: at Briſtol, for the Benefit of the Infirmary—On Moderation: before the Lords, January 30, 1764—The Goſpel preached to the Poor—On the Imperfect Reception of the Goſpel: before the Society for the Propagation of the Goſpel, February 17, 1769 [Joh. x. 16.]

EPISCOPAL CHARGES. On reading the Scriptures—Increaſe of Popery—Licentiouſneſs of the Times—Late attempts againſt the Church—Diſſuaſive from Schiſm.

In his Diſſertations on the Philoſophy of Scripture, Biſhop Newton enumerates and anſwers the common objections which Infidelity hath alleged to invalidate its credit. At the concluſion, by way of ſtrengthening the cauſe of religion, by illuſtrious examples drawn from the fields of philoſophy, he gives the following account of four of the moſt eminent that Britain hath to boaſt of, viz. Lord Bacon, Boyle, Locke, and Sir Iſaac Newton.

"The firſt was, perhaps, the moſt univerſal genius that ever appeared in this country, or in any other. He made the laws of his country his particular ſtudy; and was promoted, by his ſuperior merit in his profeſſion, to the higheſt employment in the ſtate: but his active, comprehenſive ſoul was not confined or limited there. He ranged through all arts and ſciences, ſhowed wherein they were defective, chalked out the method how they might be improved; and the advancement of learning, that hath been made ſince his days, hath been chiefly owing to a purſuance of his ſchemes, by treading in his footſteps, and tracing and deducing the rivers, whereof he diſcovered the ſprings and ſources. His writings (the principal of them being written

written in the learned language) have done infinite honour to the nation; and in all of them, even those of them which are not professedly written upon divine subjects, there is yet a great spirit of piety and religion; and we plainly see his reverence of the Scriptures, by his frequent allusions to them, and citations from them. His noted axiom was, "That a little philosophy inclineth man's mind to Atheism; but depth in philosophy bringeth men's minds about to religion;" and he placeth theology at the head of all learning, as the highest perfection and attainment of human nature.

"The second was of a noble family, and applied himself chiefly to experimental philosophy: and what was the consequence of his searches into nature, but having a more profound reverence for the God of Nature? It is related of him, that he never mentioned the name of God, without a solemn pause in his discourse; so far was he from treating it lightly or irreverently; so full was his mind of pious love and veneration. Amidst his numerous philosophical writings, he found time also to write upon religious subjects. He wrote a treatise particularly on the excellency of theology, compared with natural philosophy, and another of the style of the Scriptures, with admiration and rapture. He was at the expence of large impressions of the Bible and translations into several languages, for the use of the poor, both at home and abroad. Having employed his whole life in doing good, he extended his benevolence and charities to mankind after his death, and founded an annual lecture, with a handsome salary, for the proof of natural and revealed religion, against Atheists, Deists, and all other Infidels whomsoever.

"The third was a most excellent metaphysician, and inquired particularly into the powers and limits

of

of the human underſtanding: an author, happy in a wonderfully clear vein of thinking and reaſoning; drew his materials not ſo much from books as from his own thoughts and reflections, and knew how to dreſs thoſe thoughts in eaſy and agreeable language; a friend to liberty, both civil and religious, but an advocate for revelation; wrote largely of the reaſonableneſs of Chriſtianity; made a moſt excellent paraphraſe and annotations on the principal of St. Paul's Epiſtles, wherein he hath done more towards clearing and explaining their ſenſe and meaning than any commentator, I had almoſt ſaid than all the commentators before him; and, doubtleſs, would have obliged us with more ſuch writings if he had lived longer, having dedicated the remainder of his days wholly and ſolely to theſe ſtudies.

"The fourth was a prodigy indeed of mathematical knowledge! There was none like him before him; and it may be queſtioned, whether after him there will any "ariſe like unto him." It is ſaid by Dr. Keil, that if all philoſophy and mathematics were conſidered as conſiſting of ten parts, nine of them are entirely of his diſcovery and invention. And his modeſty, humility, and other virtues, were as great and conſpicuous as his learning and knowledge. He ſpoke always of the Supreme Being in a manner becoming a philoſopher; attempted to ſettle the chronology of ancient kingdoms conformable to Scripture; and wrote obſervations on ſome of the moſt difficult parts of Holy Writ, the Prophecies of Daniel, and St. John's Revelation; making thus the word of God the port and haven of all his labours, and doing as every wiſe man ſhould, beginning with philoſophy, and ending in religion."

It is obſervable that biſhop Newton, though a great ſticker for what he thought orthodoxy, and extremely

extremely averſe to any liberal toleration of the Diſſenters, was himſelf a Diſſenter from the Eſtabliſhed Church reſpecting the doctrine of eternal puniſhments, which he did not believe, and expreſſly wrote againſt in one of the pieces publiſhed ſince his death.

Authorities. Life and Works of Biſhop Newton, 6 vols. 8vo. Monthly Review. vol. LXVIII, &c.

THE LIFE OF

DR. AKENSIDE.

(A. D. 1721, to 1770.)

MARK AKENSIDE was born at Newcaſtle upon Tyne, on the 9th of November, [illegible]. He was the ſecond ſon of Mark Akenſide, a reſpectable butcher in that town, at the free-ſchool of which he received the earlieſt part of his grammatical education. He was next put under the care of Mr. Wilſon, a diſſenting miniſter, who kept a private academy at Newcaſtle. At about the age of eighteen he was ſent to the univerſity of Edinburgh, with a view of becoming a diſſenting miniſter, his parents, and relations in general, being

being Preſbyterians. But it was only for one winter that he proſecuted his ſtudies upon this plan; after which he applied himſelf to phyſic. His genius, and his taſte for poetry, were diſplayed while he was at the grammar-ſchool at Newcaſtle, and during his continuance at Mr. Wilſon's academy; and at Edinburgh he likewiſe diſtinguiſhed himſelf by his poetical compoſitions. After ſtaying three years at Edinburgh, he removed to Leyden, where he continued two years; and there, in 1744, he took the degree of doctor of phyſic; having previouſly, as Dr. Johnſon ſays, "according to the cuſtom of the Dutch univerſities, publiſhed a theſis, or diſſertation. The ſubject which he choſe was, *the Original and Growth of the Human Fœtus*; in which he is ſaid to have departed, with great judgment, from the opinion then eſtabliſhed, and to have delivered that which has ſince been confirmed and received." On his leaving Holland, he wrote the following ode:

I. 1.

"FAREWELL to Leyden's lonely bound,
The Belgian Muſe's ſober ſeat;
Where, dealing frugal gifts around
To all the favourites at her feet,
She trains the body's bulky frame
For paſſive, perſevering toils;
And leſt, from any prouder aim,
The daring mind ſhould ſcorn her homely ſpoils,
She breathes maternal fogs to damp its reſtleſs flame.

I. 2.

Farewell the grave, pacific air,
Where never mountain zephyr blew:
The marſhy levels lank and bare,
Which Pan, which Ceres, never knew:
The Naiads, with obſcene attire,

Urging

Urging in vain their urns to flow;
While round them chaunt the croaking choir,
And happ'ly sooth some lover's prudent woe,
Or prompt some restive Bard, and modulate his lyre.

I. 3.

Farewell, ye nymphs, whom sober care of gain
Snatch'd in your cradles from the God of Love:
She render'd all his boasted arrows vain;
And all his gifts did he in spite remove.
Ye too, the slow-ey'd fathers of the land,
With whom dominion steals from hand to hand,
Unsought, undignify'd by public choice,
I go where liberty to all is known,
And tells a monarch on his throne,
Tells him he reigns, he lives but by her voice.

II. 1.

O my lov'd England, when with thee
Shall I sit down, to part no more?
Far from this pale, discolour'd sea,
That sleeps upon the reedy shore,
When shall I plough thy azure tide?
When on thy hills the flocks admire,
Like mountain snows; till down their side
I trace the village and the sacred spire,
While bowers and copses green the golden slope divide?

II. 2.

Ye nymphs who guard the pathless grove,
Ye blue-ey'd sisters of the streams,
With whom I wont at morn to rove,
With whom at noon I talk'd in dreams;
O! take me to your haunts again,
The rocky spring, the greenwood glade;
To guide my lonely footsteps deign,
To prompt my slumbers in the murmuring shade,
And sooth my vacant ear with many an airy strain.

II. 3.

And thou, my faithful harp, no longer mourn
Thy drooping master's inauspicious hand:
Now brighter skies and fresher gales return,
Now fairer maids thy melody demand.
Daughters of Albion, listen to my lyre!
O Phœbus! guardian of the Aonian choir,
Why sounds not mine harmonious as thy own,
When all the virgin deities above
With Venus and with Juno move
In concert round the Olympian father's throne?

III. 1.

Thee too, protectress of my lays,
Elate with whose majestic call
Above degenerate Latium's praise,
Above the slavish boast of Gaul,
I dare from impious thrones reclaim,
And wanton sloth's ignoble charms,
The honors of a poet's name
To Somers' counsels, or to Hamden's arms,
Thee, Freedom, I rejoin, and bless thy genuine flame.

III. 2.

Great citizen of Albion! Thee
Heroic Valour still attends,
And useful Science pleas'd to see
How Art her studious toil extends,
While Truth, diffusing from on high
A lustre unconfin'd as day,
Fills and commands the public eye,
Till, pierc'd and sinking by her powerful ray,
Tame faith and monkish awe, like nightly demons, fly.

III. 3.

Hence the whole land the patriot's ardour shares;
Hence dread religion dwells with social joy;
And holy passions and unfullied cares,
In youth, in age, domestic life employ.

O fair

O fair Britannia, hail! With partial love
The tribes of men their native ſeats approve,
Unjuſt and hoſtile to each foreign fame:
But when for generous minds and manly laws
A nation holds her prime applauſe,
There public zeal ſhall all reproof diſclaim."

After his return to England, Dr. Akenſide published "The Pleaſures of Imagination, a Poem, in three books." This is his principal performance; and Mr. Cooper, in his Letters concerning Taſte, ſtyles it "the moſt beautiful didactic poem that ever adorned the Engliſh language." And Dr. Kippis, in the Biographia Britannica, after admitting that this poem has ſome defects, ſays, "Nevertheleſs we cannot but regard it as a noble and beautiful poem, exhibiting many bright diſplays of genius and fancy, and holding out ſublime views of nature, providence, and morality".

Dr. Akenſide publiſhed, ſhortly after, an Epiſtle to Curio, containing a warm invective, under that name, againſt William Pulteney, earl of Bath, on account of his political conduct. About this time he went to Northampton, in order to ſettle as a phyſician there; but Dr. Johnſon ſays, that Dr. Stonehouſe then practiſed in that town "with ſuch reputation and ſucceſs, that a ſtranger was not likely to gain ground upon him. Akenſide tried the contrary while, and, having *deafened the place with clamours for liberty*, removed to Hampſtead, where he reſided more than two years, and then fixed himſelf in London, the proper place for a man of accompliſhments like his."

In 1745, Dr. Akenſide publiſhed an ode, addreſſed to the earl of Huntingdon, from which we ſhall ſelect the following ſtanzas:

I. 1.

"THE wiſe and great of every clime,
Through all the ſpacious walks of time,
Where'er the Muſe her power diſplay'd,
With joy have liſten'd and obey'd.
For, taught of Heaven, the ſacred Nine
Perſuaſive numbers, forms divine,
To mortal ſenſe impart;
They beſt the ſoul with glory fire;
They nobleſt counſels, boldeſt deeds inſpire;
And high o'er Fortune's rage inthrone the fixed heart.

I. 2.

Nor leſs prevailing is their charm
The vengeful boſom to diſarm;
To melt the proud with human woe,
And prompt unwilling tears to flow.
Can wealth a power like this afford?
Can Cromwell's arts, or Marlborough's ſword,
An equal empire claim?
No, Hastings. Thou my words will own;
Thy breaſt the gifts of every Muſe hath known;
Nor ſhall the giver's love diſgrace thy noble name.

I. 3.

The Muſe's awful art,
And the bleſt function of the Poet's tongue,
Ne'er ſhalt thou bluſh to honour; to aſſert
From all that ſcorned vice or ſlaviſh fear hath ſung.
Nor ſhall the blandiſhment of Tuſcan ſtrains,
Warbling at will in Pleaſure's myrtle bowers;
Nor ſhall the ſervile notes to Celtic kings
By flattering minſtrels paid in evil hour;
Move thee to ſpurn the heavenly Muſe's reign.
A different ſtrain,
And other themes
From her prophetic ſhades and hallow'd ſtreams
(Thou

(Thou well canſt witneſs) meet the purged ear:
Such as when Greece to her immortal ſhell
Rejoicing liſten'd, godlike ſounds to hear;
To hear the ſweet inſtructreſs tell
(While men and heroes throng'd around)
How life its nobleſt uſe may find,
How well for freedom be reſign'd;
And how, by glory, virtue ſhall be crown'd.

II. 1.

Such was the Chian father's ſtrain
To many a kind domeſtic train,
Whoſe joyous hearth and genial bowl
Had chear'd the reverend pilgrim's ſoul:
When every hoſpitable rite,
With equal bounty to requite,
He ſtruck his magic ſtrings;
And pour'd ſpontaneous numbers forth,
And ſeiz'd their ears with tales of ancient worth,
And fill'd their muſing hearts with vaſt heroic things.

II. 2.

Now oft, where happy ſpirits dwell,
Where yet he tunes his charming ſhell,
Oft near him, with applauding hands,
The genius of his country ſtands.
To liſtening gods he makes him known,
That man divine, by whom were ſown
The ſeeds of Grecian fame:
Who firſt the race with freedom fir'd;
From whom Lycurgus Sparta's ſons inſpir'd;
From whom Plataean palms and Cyprian trophies came.

II. 3.

O nobleſt, happieſt age!
When Ariſtides rul'd, and Cimon fought;
When all the generous fruits of Homer's page
Exulting Pindar law to full perfection brought.

O Pindar, oft ſhall thou be hail'd of me;
Not that Apollo fed thee from his ſtreame;
Not that thy lips drank ſweetneſs from the bee;
Nor yet that, ſtudious of thy notes divine,
Pan danc'd their meaſure with the ſylvan throng;
But that thy ſong
Was proud to unfold
What thy baſe rulers trembled to behold;
Amid corrupted Thebes was proud to tell
The deeds of Athens and the Perſian flame;
Hence on thy head their impious vengeance fell.
But thou, O faithful to thy fame,
The Muſe's law didſt rightly know,
That who would animate his lays,
And other minds to virtue raiſe,
Muſt feel his own with all her ſpirit glow.

III. 1.

Are there, approv'd of latter times,
Whoſe verſe adorn'd a tyrant's crimes?
Who ſaw majeſtic Rome betray'd,
And lent the imperial ruſhan aid?
Alas! not one polluted Bard,
No, not the ſtrains that Maro heard,
Or Tiber's hills reply'd,
Dare to the Muſe's ear aſpire
Save that, inſtructed by the Grecian lyre,
With Freedom's ancient notes their graceful tale they
hide.

III. 2.

Mark, how the dread Pantheon ſtands,
Amid the domes of modern hands;
Amid the toys of idle ſtate,
How ſimply, how ſeverely great!
Then turn, and, while each wond'ring climes
Preſents her tuneful ſons to time,
So mark thou Milton's name,

And

And add, "Thus differs from the throng
"The spirit which inform'd thy awful song,
"Which bade thy potent voice protect thy country's
"fame."

III. 3.

Yet hence barbaric zeal
His memory with unholy rage pursues;
While from these arduous cares of public weal
She bids each Bard begone, and rest him with his Muse.
O fool! to think the man, whose ample mind
Must grasp at all that yonder stars survey;
Must join the noblest forms of every kind,
The world's most perfect image to display,
Can e'er his country's majesty behold,
Unmov'd or cold!
O fool! to deem
That he, whose thought must visit every theme,
Whose heart must every strong emotion know
Inspir'd by nature, or by fortune taught;
That he, if happ'ly some presumptuous foe,
With false ignoble science fraught,
Shall spurn at Freedom's faithful band;
That he their dear defence will shun,
Or hide their glories from the sun,
Or deal their vengeance with a woman's hand!

IV. 1.

I care not that in Arno's plain,
Or on the sportive banks of Seine,
From public themes the Muse's quire
Content with polish'd ease retire.
Where priests the studious head command,
Where tyrants bow the warlike hand
To vile Ambition's aim,
Say, what can public themes afford,
Save venal honors to an hateful lord,
Reserv'd for angry heaven, and scorn'd of honest fame?

IV. 2.

II. 2.

But here, where Freedom's equal throne
To all her valiant ſons is known;
Where all are conſcious of her cares,
And each the power, that rules him, ſhares;
Here let the Bard, whoſe daſtard tongue
Leaves public arguments unſung,
Bid public praiſe farewell:
Let him to fitter climes remove,
Far from the hero's and the patriot's love,
And lull myſterious monks to ſlumber in their cell."

Dr. Akenſide publiſhed, at different times, various other odes, to the number of upwards of thirty. They are unequal in point of merit, but ſome of them poſſeſs great excellence. They have, however, been treated with moſt ſhameful injuſtice by Dr. Johnſon; though he is ſomewhat more favourable to his blank verſe. He ſays, that "in the general fabrication of his lines he is perhaps ſuperior to any other writer of blank verſe."

In 1764, he publiſhed a "Treatiſe on the Dyſentery," which Johnſon ſays, "was conſidered as a very conſpicuous ſpecimen of Latinity, which entitled him to the ſame height of place among the ſcholars, as he poſſeſſed before among the wits." He alſo wrote ſeveral other ſmall medical pieces.

Dr. Akenſide had at firſt but little practice as a phyſician; and, therefore, that he might be enabled to make a proper appearance in the world, he was generouſly allowed three hundred pounds a year by his intimate friend Mr. Dyſon, who had been his fellow pupil. Whether Mr Dyſon had any bond, or obligation from him on this account, is not ſaid; but it may be ſuppoſed that this was the caſe, becauſe at his deceaſe his effects, and particularly his books

books and prints, which laſt he was fond of collecting, fell into that gentleman's hands.

By degrees Dr. Akenſide's practice increaſed, and he was choſen phyſician to St. Thomas's Hoſpital. He was alſo admitted, by mandamus, to the degree of doctor of phyſic in the Univerſity of Cambridge, and was elected a fellow of the Royal College of Phyſicians in London. Upon the ſettlement of the houſehold of the preſent queen, he was alſo appointed one of her phyſicians. But though Dr. Akenſide advanced gradually in medical reputation; yet Dr. Johnſon obſerves, that he "never attained any great extent of practice, or eminence of popularity. A phyſician in a great city ſeems to be the mere plaything of fortune; his degree of reputation is, for the moſt part, totally caſual; they that employ him, know not his excellence; they that reject him, know not his deficience. By an acute obſerver, who had looked on the tranſactions of the medical world for half a century, a very curious book might be written on the *Fortune of Phyſicians*."

Dr. Akenſide died, of a putrid fever, on the 23d of June, 1770, in the 49th year of his age, and was buried in the parish church of St. James's, Weſtminſter. Dr. Kippis ſays, that "Dr. Akenſide was very much devoted to the ſtudy of antient literature, and was a great admirer particularly of Plato, Cicero, and the beſt philoſophers of antiquity. His knowledge and taſte in this reſpect are conſpicuous in his poems, and in the notes and illuſtrations which he hath annexed to them." "A moſt ardent ſpirit of liberty alſo breathes through Dr. Akenſide's works;" and "his high veneration for the Supreme Being, his noble ſentiments of the wiſdom and benevolence of the Divine Providence, and his zeal for the cauſe of virtue, are apparent in all his poems."

In

In 1772, Mr. Dyson publiſhed, in 4to. a beautiful and compleat edition of Dr. Akenſide's poems, with his laſt corrections and improvements; and they have ſince been re-printed in various forms.

Among the ſmaller pieces of Akenſide, is the following inſcription for a column at Runnymede:

"THOU, whoſe verdant plain doſt traverſe here,
While Thames among his willows from thy view
Retires; O ſtranger, ſtay thee, and the ſcene
Around contemplate well. This is the place
Where England's ancient barons, clad in arms
And fierce with conqueſt, from their tyrant king
(Then render'd tame) did challenge and ſecure
The charter of thy freedom. Paſs not on
Till thou haſt bleſs'd their memory, and paid
Thoſe thanks which God appointed the reward
Of public virtue. And, if chance thy home
Salute thee with a father's honour'd name,
Go, call thy ſons; inſtruct them what a debt
They owe their anceſtors; and make them ſwear
To pay it, by tranſmitting down entire
Thoſe ſacred rights to which themſelves were born."

* * *Authorities.* Biographia Britannica, ſecond edition. Johnſon's Lives of the Poets. Akenſide's Works.

END OF THE SEVENTH VOLUME.

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